CHRISTIAN REGISTER.

VOL. XXV. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 8.

"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, FEBRUARY 21, 1846. DAVID REED, PROPRIETOR.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT No. 1½ WATER STREET,
(Near Washington Street,) by
DAVID REED.

☞ To whom all communications, as well as letters of business, should be addressed.

TERMS.—THREE DOLLARS, payable in six months, or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

For the Register.

LETTERS TO A POLE ON RELIGION IN AMERICA, NO. XX.

MY DEAR FRIEND,—I told you I had had a letter from a *friend*, asking me what difference there is, between the closed communion of the Baptists, and the refusal of the Presbyterians near Louisville to commune with each other. I am also assailed by Baptist friends with various charges of misrepresentation. So you see I am between two fires. Nevertheless, strong in my truth, I hope to pass *unscathed* over the burning ploughshares, *like the good Queen Emma*.

With respect to the closed communion of the Baptist Churches, as it is called, I have already said, that it is merely a *Church* communion, which they close in order to preserve the individuality of the Churches, and that they do not mean to imply by it any want of Christian fellowship with those *Christians* who profess the same religion. One of the oldest and most distinguished Baptist ministers in this vicinity, called my attention to the fact, that nowhere in the New Testament was it intimated, that this rite was intended to symbolise the common love of Christians to each other. And certainly there is nothing in the symbol itself, expressing this idea. It was not as a social meal that the disciples were to gather; but, when they did all meet at a social meal, they were to show forth the Lord's death; remembering it as the living symbol of the human part of the process of regeneration. The supper is a repetition in another expressive symbol of what is symbolised by baptism. It is a remembrancer of Christ, in that in which he is of the first importance to us; for he is not of the *first* importance to us as an exemplar of social conduct, or as a teacher of morality, or even of theology, in the ordinary sense; but as the expression which God makes to man of his forever present pardon of the past, and his forever present gift of the future, to those whom he has first brought to see, that the best possible past is no source of life eternal, since the finite cannot produce the infinite. Why should there be a ritual symbol of Christian communion, taking communion in the sense of *love*, when its own exercise must *needs* be outward?

I symbolise Christian communion with you when I express agreement on Christian truths, or act towards you in Christian kindness. Human life is the arena for this, and a Church is not instituted to form an arena for such actions. It is the *invisible* communion of God with the soul, which requires a symbol, if those who have it must preach it to the world. The inexhaustible symbol which God has placed in the history of the race of man, as such, was Jesus Christ himself, dying and rising again; events which must be viewed in relation with each other to be viewed aright. The baptism of every individual Christian renews this symbol faintly, in the eyes of all generations of men. The eating of the Lord's supper also renews it, again and again. Christ instituted the Church to preach to the world *by these symbols* what he revealed. The final cause of his manifestation was to be this symbol. The final cause of the Churches his commands make inevitable, is to be this symbol, second hand. A Church is a body of Christ; but Churches, as such, cannot, like Jesus Christ, *actually* die on a cross and be raised from a tomb. But they can show forth his death and resurrection, by being baptised, as he commanded, and celebrating the supper with the bread and wine, in which he saw the symbols of his own broken body and shed blood. With this idea of the final cause of a Church, the Baptist sequestrates the rite to a Church act.

I have said that *I* do not see it to be necessary to the individuality of Churches that the Lord's Supper should be celebrated merely with Baptist Churches, but I have been told by Baptist friends that I should find, on reflecting, that the practical working of open communion, would tend to put the supper into a place, which no mere *rite* ought to fill, and my mind is still in inquiry on this subject which I may not have considered in all its bearings.

But in order to appreciate the view of the Baptists, let us consider, in contrast, the doctrine of the sacraments, held by the Roman Catholic Church. The wafer is Jesus Christ personally. To eat the wafer is to enter in and partake of the divine nature. Henceforth perdition cannot take hold of body or soul. The communicant is made strong to endure and survive the fires of purgatory. Of course, to refuse a man baptism or the wafer, in the Catholic Church, is to leave him exposed to eternal punishment. To be out of the Church, is to be out of God's grace, out of Heaven.

All the Protestant Churches preserved more or less, the Roman Catholic idea of baptismal regeneration, and eucharistic salvation. But the Baptists have forever protested against this also, by denying infant baptism as necessary or significant, and making the supper strictly a Church act.

In consequence of the identity of the doctrine of the supper with the Roman Catholic doctrine of its being a specific expression of Christian communion, these Presbyterians near Louisville anathematise and declare reprobate, or at least refuse Christian fellowship, with those with whom they do not eat supper. It may be that there are *individual* Baptists, who also refuse Christian fellowship with those with whom they have not Church fellowship; but when they do, it is in consequence of their creed and not of their Church constitution, which implies no such thing. To be excommunicated from a Baptist Church, implies only the disapprobation or want of sympathy of a small society of fallible individuals. It does not exclude a person from doing any one thing essential to his own salvation. It may happen to an individual only on account of his superiority.

Now, let us consider one moment these divisions of the Presbyterians. Between the convenanters and seceders, there is so little difference, that I have vainly tried to discover any. Some of both of these sects, a few years since, concluded there was *no* difference, and therefore associated under the name of Associate Reformed; but others remained excommunicating each other, and both of the residuary parties excommunicated the Associate Reformed! These are all Scotch parties, formed to protest against all innovation; Dr. Watts' hymns and the liberalism of the Kirk of Scotland expressed by such preachers as Blair, Alison, &c. The difference of the Old School General Assembly, and the New School, on which the former some years ago excommunicated 50,000 communicants and three Synods, turned on the question whether God *could* not or *would* not prevent sin. The Cumberland Presbyterians separated on the questions of discipline; whether there should be lay preachers, exhorters, &c. The non-communion of these sects shows that they do not discriminate what makes a man a Christian, and that they believe each other to be damned in the sight of God. Such a belief must have a bad moral effect, for they must feel bound to acquiesce in a damnation, which, of course, is the decree of God;—hence they are liable to nourish feelings of vindictiveness and malignity under a holy name, which is the essence of bigotry.

E. P. P.

For the Register.

MISSIONARY OBSERVATIONS ON THE MISSISSIPPI RIVER.

On the evening of the day of my arrival at Nauvoo, I delivered an introductory letter to Mr. Taylor, Editor of the two Mormon newspapers; the one commercial, the other literary and religious. This gentleman was also one of the Twelve Apostles, who, since the death of the Prophet, presided over the affairs, temporal and eternal, of the people. Mr. Taylor, received me courteously, and I passed the evening at his house. As it was my object to hear rather than to attempt a confutation of his opinions, I was willing that he should monoplise the conversation; to which he exhibited no opposition. But I gained but little satisfactory information from him. His mind was of that description, especially calculated to throw around simple subjects, a maze of confusion and darkness. He pretended to a superior wisdom, regarded the mass of Christians, as more superstitious than unbelieving; and expressed all his views with that smiling, assured air of self-satisfaction, which denoted his belief that all truth had been revealed to him; and his, not very painful, compassion for the ignorance of the whole Christian world. This pretence to a superior knowledge, is a striking characteristic of the Mormons, but is not peculiar to them. Men are to be found in all denominations, who feel a supreme satisfaction in the sufficiency of their opinions, and a contempt for the ignorance of all who differ from them. Mr. Taylor informed me, that he had commenced preaching as a Methodist preacher, in England, at the age of sixteen years. I may add, that he had evidently read and written enough English, to speak and write it, with tolerable accuracy; his editorials are marked, however, by worse than western-village-crudeness of thought and style.

Towards the evening of this day, I had noticed a crowd consisting of two, or three hundred men and boys, proceeding along the Main street. At first I supposed this to be a disturbance, and expected to be witness to some act of violence; but I soon learned that the crowd consisted of the workmen at the Nauvoo House, retiring from their day's labor. This building, and the Temple, are both being erected upon tythe system; every Mormon giving a tenth of the proceeds of his labor to the Church. No public assessment is made for this purpose; it is left to each individual to ascertain and pay over the tenth of his gains. Under this system, about four hundred laborers and mechanics, were occupied on the public buildings; out of a population, most probably, not exceeding fifteen thousand. Near the Temple, in the midst of a small grove, were placed a stand for speakers, and benches capable of accommodating from two to three thousand hearers. On Sunday, when the congregation is gathered from country and town, it is announced from the stand, that a certain number of wagons will be required for the service of the Temple, and the Nauvoo House during the week; and on Monday a greater number than is needed, usually appears. Thus does this government exist upon no other basis than the faith, or credulity of the people. Whenever this gives way, it must cease to exist.

On the afternoon of the day succeeding my arrival, conducted by a Mormon friend whom I had known elsewhere, I proceeded to a prayer meeting, held in the grove already mentioned. Here were collected about three hundred persons; comprised of an apparently equal number of both sexes. The meeting was opened with prayer, by a leader from the stand. After this an old man spoke at considerable length, in a rambling, disconnected manner; the great object of his remarks seeming to be, the inculcation of an unquestioning submission to the decrees of the Twelve; and especially to their President, Brigham Young. Upon his shoulders, had fallen the mantle of the departed Prophet; and Joseph Smith was looking down from Heaven to see how they obeyed his successor. Brigham Young was in direct communication with God and Joseph and was guided in all matters by special revelation. The acts of the Twelve might at times appear to be sinful; but the people were not to allow such appearances to mislead them; for not possessing the divine illumination of the Twelve, they could not judge of their acts. Joseph Smith, he observed, was still with his people; he was still their guide, and in constant intercourse with Brigham Young. Joseph had the keys of the kingdom of Heaven; and when they applied for admittance, he would not reject them because they had been guilty of some few sins; for he knew they were poor, weak creatures; so, that if they were only faithful to the Twelve, he would not turn them away for a few sins, which the weakness of the flesh occasioned them to commit. The speaker made many allusions to the Temple, which was evidently regarded by all present, with a feeling bordering on idolatry; Joseph was to rise from the dead, and to appear at the consecration of the Temple; at which time all were to receive their endowments;—certain, peculiar gifts, which as I afterwards discovered, no one could define. The speaker concluded, after many aimless, and tiresome remarks.

Others followed, and a curious mixture of religious truth, and fanatical delusion, was evident in their remarks. A woman arose, and opening a book, sung words, which I could not understand to an Episcopal Chant. When she had concluded, she announced that she had been singing from the third chapter of the Gospel of Luke.

The wail of an afflicted mother, hushed the atmosphere into stillness. The words of the heart find a response in every bosom, and all sat listening to the mourning tones of a mother, while upon each countenance, the traces of sympathy were legible. It had pleased God to take one son away; another lay prostrate in dangerous illness. She besought the Lord to withhold his heavy hand, and not to crush her with its weight; to spare to her, the last remaining prop of her old age. In the depths of a mother's agony, she called upon Him, and yet bowed submissively to His will. Come what may, the Lord, he is God, and his will is righteous, and shall ever prevail.

It was beautiful to perceive in the prayer of the sorrowing mother, the tide of Nature, overwhelming the delusion of imagination. Here was no mention of Joseph Smith; of the Temple; of special endowments; no parade of wild and fantastic dogmas; but simply the never dying voice of the human heart, involuntarily asserting its connection with the Infinite. In the stern trials of life, man departs from his adhesion to the theories of men, and clings only to his relationship with God.

Again, a woman arose. She spoke of the joys she had received, in the knowledge of her present religion. She alluded to the period, when 'the glad tidings of great joy' were first revealed to her, in her own loved land beyond the seas. Domestic affliction then weighed heavily upon her; she had sought relief in the various churches which professed the name of Christ. But vain were her efforts; the Spirit of the Lord was not among them; and that which they did not possess themselves, they could not impart to others. Then her heart sunk within her; she felt that her God had forsaken her; she knew not where to find her Savior. But at this time, the Lord was watching over her, and leading her into the path of salvation. After he had shown her the insufficiency of these churches of the world, he brought her into contact with his own church; the Church of Jesus Christ of Latter Day Saints. And here the peace that passeth understanding, entered into her heart. Soon after, accompanied by her husband, who like herself had been received into the joys of the Kingdom, she came to the United States, and together they had bent their steps to the Holy City. The scarcity of the season; the great influx of saints, from abroad, and other causes, had produced much suffering and poverty, and her husband and herself, with their little one, had been compelled to depart to St. Louis, in search of a subsistence. There it pleased the Lord to visit them with sickness, and they lay pining, in want of a physician, of medicines, and of nourishment. A stranger came and knelt beside the straw on which they lay; he exhorted them to trust in God; who would doubtless send them relief. But this stranger was not the appointed messenger of God, for the things that were needed for their suffering bodies, he did not administer to them. Another came, and he was the agent appointed of the Lord for their relief.—He had been a guardian angel to them; he had provided for their wants, and for those of their child, until restoration to health enabled them to provide for themselves. How often, and how earnestly had she prayed to her heavenly Father, that the stranger might be permitted to behold the light! that he might become a shining and honored member of the only true church! In that church, and in that only, she knew, was salvation to be obtained, and knowing that her benefactor had a good heart, and loved to serve the Lord, she had prayed night and day, that he might be converted, and saved. And this kind friend, it had pleased the Lord to bring to Nauvoo; he was now in the midst of them, and his ears were hearing this testimonial of her gratitude. She then begged her brethren to unite in earnest prayer, that ere her friend departed, the spirit of God might enter his heart, and convict him of the truth.—Then, kneeling, she uttered a fervent prayer for the conversion of the one, who had befriended her in her hour of need.

When she arose, she remarked that when she was first converted to this religion in her native land, her friends and relatives all turned their backs upon her. This was a sore trial; but she bore it willingly for the sake of the Lord. But she had two brothers who were very dear to her, and earnestly desiring their salvation, she was led to address the Lord, seeking from him a sign, wherewith she might convince them, that this was the true religion. And the sign that she sought was the gift of unknown tongues. This the Lord was pleased to grant to her, after a whole day spent in earnest prayer. She would now exhibit this gift; not from any vain desire of display, but that she might convince the friend who now heard her words, that this was the only true church, and only in it could salvation be obtained. With many strange contortions of countenance, and much vehement gesticulation; all exhibitive of great mental excitement, she uttered certain sounds, that may be described by the following conjunction of letters.

Natamah, tanamah, natamah, tanamah; natamah, tanamah, natamah, tanamah; natamah, &c.

The same sounds were repeated ten or twelve times, with a gradual increase of energy of voice, and wildness of countenance, from the commencement to the close. Had her words, if I may so call them, been more complicated, I could not have so distinctly recollected them.—Their simplicity is at once a guarantee for their unmeaningness, and the honesty of their speaker. I could not discover that the person for whom this exhibition was specially intended, was much affected thereby.

When she had concluded this display, the leader of the meeting, called for any one present, gifted with the interpretation of tongues, to translate what had been said. After some delay, another woman arose, and in good style, gave as the import of the words uttered in the unknown tongue, the sense of what had previously been remarked by their speaker in English. She observed, sagely enough, that the predominant thought in the mind of the speaker of the unknown tongue, was the kindness conferred on her by the stranger, and her earnest desire for his salvation. Upon this the interpreter enlarged, and produced a very presentable narration.

In my next, I will recount my further experience in Nauvoo.

D.

NO MARK OF ANTI CHRIST IN UNITARIANISM.

'Unitarianism is not only, no where in the New Testament predicted as a departure from the faith, no where mentioned as included in the apostacy which it was foretold would take place under the Christian name; it is also undeniable that the apostate church, in which the most prominent of the predictions referred to have been verified, has always been Trinitarian, and Unitarians have never been allowed within its pale.—Trinitarianism has all along been the doctrine of that church which Protestants have denominated the mother of harlots, and of the apostate churches, her daughters, it is found in all their creeds, and is identical with the predicted apostacy. The marks of antichrist, as stated by the apostle, have ever been found associated with the other great and acknowleged corruptions of Christianity. It cannot be pretended that the name *mystery*, which stands foremost in the titles of the mother of harlots, and which is so strikingly appropriate to reputed orthodoxy, can in any way be applicable to Unitarianism, which is as rational as it is scriptural, and as perfectly suitable to man as it is honorable to God and to Christ. If Trinitarianism exhibits the marks of antichrist mentioned in the apostolic writings, and be included in the grand apostacy foretold in the New Testament, and Unitarianism bears none of those marks, and cannot be traced as either that apostacy, or any part of it, which is what I have aimed to show, it cannot remain questionable which of the two systems is the true doctrine of Christ.'

[R. Wright.

CHRISTIAN MINISTRY.

'It does not appear that any precise form of church order, government and discipline was given by Jesus Christ; for we find no precise form laid down in the New Testament; but the great principles which he taught, and the maxims he inculcated, are a sufficient foundation for Christians to build upon, and rule for them to proceed by, in all ages, if they be careful to do every thing in his spirit, and never to depart from his precepts. The wants of mankind, and the edification of the church, rendered the ordinary Christian ministry essentially necessary at first, and its evident utility would lead to its continuance. So long as the wants of men render religious and moral instruction necessary; so long as the public ministration of the gospel is calculated for the good and salvation of the world, and to promote the comfort and spiritual edification of those who believe; and so long as the solemn worship of Almighty God, conducted in an acceptable manner, is felt by Christians to be an invaluable blessing, the Christian ministry must be necessary, and will be encouraged and supported by all serious, candid, pious and benevolent persons. On this ground, viz., its suitableness to the moral and spiritual wants of mankind, its tendency to promote the knowledge, virtue, piety and happiness of those who enjoy it, and the little probability of preserving, much less of promoting and diffusing pure and undefiled religion in the world without it, we may rest the weight of the question respecting the importance and value of the Christian ministry; without seeking for what we are not likely to find, the proof of its being an immediate divine institution. It is enough that it naturally emanated from Christianity in its first best days, grew up under the patronage of the apostles, and, notwithstanding its gross corruption, perversion and abuse, has done much towards enlightening and regenerating the world. While we set our faces against its abuses and corruptions, and protest against priests and priestcraft, let us cherish the Christian ministry wherever we find it existing in simplicity and purity.' [R. Wright.

NECESSITY OF FAITH.

'Call upon me, in the day of trouble,' God saith, 'so will I deliver thee, and thou shalt glorify me.' In affliction God doth always administer proportionate help, either by miracle or otherwise; and but for that help, there are experiences in this world strange enough almost to confound the very angels: for this earth is such, that even the Son of Man could send on it not peace, but a sword. Life is a wrestle, a death-struggle between the soul and the world; wherein there is no drawn battle, but in which the spirit is more than conqueror, or else perishes; legions of earthly aids are inadequate to its help; this only being 'the victory, that overcometh the world, even our faith.'

In the spiritual church, there are no side entrances, as there sometimes are in those which are made of stone and man's device; the gate surnamed Faith is the only door; and through it none are either able or are permitted to enter, but such as do take up Christ's cross at the portal, in Christ's strength to follow in.

Discipleship with Christ is that of the cross. Self-sacrifice is the appointed and appropriate service of that church, which has Christ's blood for the seal of its covenant, and mount Calvary for its high altar; and which for its elder disciples counts the souls of them that were killed for the word of God, and for the testimony, which they maintained.

It is only by welcoming every approach of Faith, that the blessed and all-blessing life of the sister virtue Peace can be sustained in the human heart.

Some souls there are, in which philosophy can create peace, arguing first one passion, and then another, into quiet, and reasoning discontentment into silence: but mostly, it is a calm only suitable to solitude: for the presence of an enemy breaks it; so does any share in social business; so does the sight of a coveted object, and commonly so will any one of the ten thousand temptations with which man is environed; the multitudinousness of their character evincing the religious necessity of his. A philosophic is only a temporary calm; for permanent peace among the passions of he carnal mind is not possible. The soul's affections are not to be stifled, but to be sanctified: and Reason cannot do it; for it is only Faith that can. Holy power, divinest grace, omnipresent as God himself! It waits round each human being his life through; sometimes solemnly urging a right of entrance into his heart, and at other times, and until death, patiently lingering for an opportunity; and such an occasion is every act of prayer. It is in this opening of the spirit's inmost recesses to divine inspection, that angel powers find their ingress; and chief and readiest among them, Faith, the restorer of the soul's declining faculties, the Savior's vicegerent for administering in every time of need, that precious gift of his to man, which he bequeathed when in sight of death, saying 'Peace I leave with you. My peace I give unto you.' [Martyria.

THE DOCTRINE OF THE TRINITY.

What could induce any one, at first, to impose a numerical paradox as an article of religion, and attempt to terrify those, whom he could not hope to argue into a persuasion of it, 'tis hard to say, but it is still more difficult to account for the tenacity with which this mysterious article of Faith is still maintained, where neither Church authority nor Church emoluments can have any influence.

To think that the Creator of all worlds, the Omnipresent Deity, whose glory, whose providence, and whose attributes, are co-extended with the remotest stars—to whom this world is but a point, an atom, infinitely less than we are able to conceive—should divest himself of this boundless majesty—crowd all his wonderful attributes into a human body—languish, suffer and die—yet remain immortal, omnipotent, immutable—and throughout the infinity of space, continually act, with undiminished energy, as the great source of life and happiness to all, himself the infinitely blessed, ever-living, and only true God—to believe all this, perhaps requires as wide a stretch of human credulity, as to maintain (with the Roman Catholics) that the Omnipresent, having first shrunk into the form and state of man, is still further contracted into their consecrated wafer—yet all the while, retains all the fulness of the attributes, all the immensity of the nature of the Godhead! If there should be found in the holy Scriptures (besides mistranslations and interpolations, &c.) any obscure text, that seems to clothe the Ambassador of God with some of the attributes of God himself—or to claim equal reverence for him who declares himself sent, as for the Being who sent him; is it not manifest injustice to the Scriptures, and to ourselves, to strain such expressions into a meaning directly opposite to the plainest declarations of Jesus Christ himself, instead of interpreting them by the general tenor of the history, and by the maxims of common sense!—When Jesus, taking a piece of bread, breaks it, and gives to his disciples—saying, 'This is my body,' we are not, I hope, at this day, required to believe that he was then holding, not the bread, but his own body, in his hand. When again, he says that, 'he and his Father are one'—are we to understand him as asserting that he was his own Father! and when immediately afterwards, he tells us that he and his disciples are one—does he mean that he had but one disciple, and that this disciple was himself! If we could be reconciled to the self-contradiction and bad arithmetic of the Trinitarian system, we should find after all, that it is a mere question of arithmetic—for three Beings exactly similar in essence, and agreeing in action, necessarily coincide in our imagination into one, and therefore the moral effect of this Creed would be but nugatory, were not the attributes, as well as the person of the Deity divided, and some unamiable views associated with the first person in the Trinity, which have lessened the comforts of social life, and produced gloom and austerity in the minds of individuals.

[Monthly Repository.

UNITARIANS AND BAPTISTS.

'The first Unitarians who appeared in England after the commencemet of the Reformation were Baptists; and they were the first Protestants who suffered martyrdom in this country under a Protestant government, and through the influence of Protestant ecclesiastics:—they were also the last who were appointed to death for their religion. The last person burnt alive, under the charge of heresy, was an Unitarian Baptist, Edward Wightman, who was burnt at Lichfield on the 11th of April, 1611; and the last person actually tried for heresy, Edward Elwall was also a Unitarian Baptist.'

VALUABLE MANUSCRIPTS.

The London Quarterly Review for December, received by the Hibernia, contains an interesting article on valuable manuscripts, recently obtained in England from some monasteries in Upper Egypt. In the prosecution of efforts to obtain manuscripts in Coptic for a Coptic Lexicon which he was making, Rev. Henry Tattam in 1828 induced Lord Prudhoe to visit the convents of the Nation Lakes in Egypt. His Lordship did so, and in these convents, which had been visited at times during the last ten centuries by Western travellers, found that there still remained considerable parts of their libraries, which were formerly very valuable. 'I descended,' he says, 'candle in hand, into a small room where books 'and parts of books and scattered leaves, in Coptic, 'Ethiopic, Syriac and Arabic were lying in a mass, on 'which I stood.'

The existence of such a deposit aroused the enthusiasm of one and another English scholar, and between that time and this, almost all these treasures have found their way to England.—The accounts of their purchase by different voyagers is very amusing.

The monks were wholly ignorant of their value, and had no critical knowledge of the languages in which most of them were written, so that it cannot be regretted that they have been purchased, and transferred to places where they may be consulted and studied.

Their ages vary from A. D. 411 downward. A manuscript dated 464 of the Syrian version (Peshito) of the Pentateuch is the oldest biblical manuscript. There are about thirty volumes of this version of different parts of the Old Testament dated about the sixth century. Of the Peshito version of the New Testament there are forty manuscripts of about the same dates. The age of these, and the authority of this version, will make them of great value to critics.

Besides these there are a large number of theological authors of the same early time. One of these is Eusebius on the Divine Manifestation of Christ, in a Syrian version. Only two or three fragments of this were before known. It is now published in London with an English version. There are translations from Titus, bishop Bostra, Athanasius, Ignatius, Clement of Alexandria, Basil, the Gregories, Chrysostom, Proclus, Cyril and later divines. The contributions to Ecclesiastical history will be of great value. These are Syrian versions.—There are also several writings by original Syrian authors, among which is the recension of the Old and New Testament by Mar Jacob, bishop of Edessa. Some Syrian translations from scientific works close the collection.

The Quarterly Reviewer regrets that there is in England no body of scholars of sufficient knowledge of Syriac to edit or make use of these treasures. We cannot doubt however that scholars will immediately train themselves for so important and interesting duties. We are sure that in America, or in Germany, there would be no lack of such scholars many months after the call for their labors.

It will be remembered that the Syriac or Armaic language, is supposed to represent almost exactly the dialect spoken by our Savior and his Apostles [Daily Advertiser.

SALE OF CHURCH LIVINGS.

Going one day into the auction mart, Bartholomew-lane, I found George Robbins in the act of commencing the sale of several church livings. Mounted on his elevated desk, with hammer in hand, he was addressing a crowd of clergymen and others, many of them regular speculators in church livings, in this style:—'Now gentlemen, I have some things for you to-day. The church, let me remind you gentlemen, is now become the only good speculation. It is the only line in which you can establish yourselves and your sons like gentlemen, and with a chance of success. The army and navy used to be good things; but I need not tell you it's no go there now. War, gentlemen, is a bad spec; it's all over, I can tell you, to the end of the world. You may get a commission, and then go and broil in Bengal, get the yellow fever in Jamaica, imprison yourself in the rock of Gibraltar, or doze away your life in a country barracks; but as for promotion, don't you wish you may get it? Law used to be good, but it's now overdone by a pretty heap. There are good things still to be got, but then there are a deuced multitude after them; and let me remind you of one thing—ye cannot buy 'em.—The church, my friends—that's the genteel, gentlemanly, and certain profession. And why certain? because you can certainly buy the best livings, you that have the money; and here's in the first place, a specimen of what's to be had. Let me see—the income of this living is altogether £2,000; now the tithes are commuted, which are £1,000 and no bother about collecting. It's a rent now, gentlemen—it's a rent, and comes in cheerfully, easily, graciously, almost of itself. It's within thirty miles of London, in a fine sporting neighborhood, and—' 'How old's the incumbent? shouted a short, round, thick man, in rusty black, with a great bundle of papers in his hand. 'Old?—my friend, you could not wish him older. He's turned eighty.' 'And means to live to a hundred,' cried another voice. 'Is he ill?' bawls another. 'Is he ill?' says George Robbins. 'That's the delicate point, gentlemen. I do not like to enter into delicate matters; but my learned friend here,' turning to a pale young man sitting close under the desk, the legal broker of church livings—'my learned friend has seen him lately, and I dare say can tell you.' 'Is he old——?' Why, no, not ill exactly. I could not say ill, but he's not strong.' 'My friend is cautious, gentlemen. The worthy old man, he says, is not ill but he's not strong; and when a man is turned eighty, and is not strong why I leave you to judge for yourselves.—Depend upon it, he's soon for kingdom come.' The next presentation was knocked down for £10,000. [William Howitt.

Correspondence of the New York Observer.

DEATHS AT WASHINGTON CITY.

WASHINGTON, Jan. 25, 1846.

The last week has been fruitful in death, especially in the elevated valks of society. The Hon. William Taylor, of Lexington, Va., member of the House of Representatives, was rather past the meridian of life; in appearance, in vigor of body, in firmness of nerves, quite in its meridian. With the exception of Mrs. Ramsay, of Alexandria, he was the only surviving member of a family of twelve children, Robert I. Taylor, his brother, an eminent lawyer, having died two or three years ago. In a season of revival in the Presbyterian church, Lexington, a few years ago, Mr. Taylor found peace with God, and became inspired with the hope of eternal life. The cares and strifes of public, and especially of political life, are at no time propitious to the cultivation of holiness of heart; but the deceased, in addition to a certain probity of character, is said to have possessed a philosophic cast of mind, and much equanimity of temper, very important qualifications for a situation like that which he held. The funeral of Mr. Taylor was attended on Monday by the civil and military authorities of the nation, and by a large concourse of citizens and strangers.

On the next day was attended the funeral of the Rev. WILLIAM RYLAND, long an eminent minister of the Methodist denomination, for some years Chaplain to the Senate of the United States, and for the last few years of his well-spent life (for he lived to the venerable age of 76,) Chaplain in the Navy, not in active service at sea, but stationed at the Navy Yard in this city. The Government was not rigid in exacting duty of the old soldier, so he was permitted to remain, and quietly preach to the marines and others, that might be at the Navy Yard.—He bore an excellent character in his church, and in the community at large; possessed a ready, animated, and even impetuous eloquence, which seemed to come warm from the heart, and therefore communicated its electric fire to other hearts. He was a favorite preacher of some of our most distinguished men, and commanded great respect among them. One of the new Methodist chapels erected in this city last year is in honor of him called Ryland Chapel. He may be said to have been to his own denomination, what Ryland of Bristol was to the Baptist denomination in England, not so much as it regards constitutional traits of character, as with reference to the sacred *prestige* of their names; the charm of their general character, and the abundance of their labors. Dr. Ryland, of Bristol preached, during his ministry, *eight thousand six hundred and ninety one sermons in two hundred and eighty six different places.* Robert Hall, who bears this testimony, says of his excellent friend, that his 'sensibility was exquisite—pervading the whole system of his life, producing a quick and powerful sympathy, not only with his own species, but with the whole circle of animated nature.' The remark is true of our Ryland, and so is it that 'in labors he was more abundant' than many of his contemporaries.

A third and most affecting death is that of James Hoban, Esq., a young lawyer of this city, who was buried at the same hour with Father Ryland. It was quite sudden and unexpected, (alas! by how few is death expected!) He was in the vigor of mature manhood, had been lately appointed to the office of U. S. District Attorney, and was animated by brilliant worldly prospects. Death has cast his chill cloud on them all. He was an ardent advocate of the Temperance cause, and generally esteemed. The court and jury were much affected with his death. It will be remembered that his predecessor, Francis S. Key, Esq., died suddenly while attending court at Baltimore.—Here, then, are three voices speaking to us—that of middle age, of old age, and of youth. Here is the pious minister, the political man, the legal man, all pressing into eternity at once. Will the living lay it to heart! How few does death make wise, though it be the most faithful, powerful and impressive teacher of wisdom, constantly among us, incessantly lifting up its warning voice! Byron himself said:

'How peaceful and how *powerful* is the grave!'

Oh yes! it has a silent, potent eloquence, which we ought to heed—

'That home of man,
Where dwells the multitude; we gaze around;
We read their monuments; we sigh—and while
We sigh, we sink, and *are* what we deplore:
Lamenting or lamented all our lot!'

D.

A VIEW OF UNITARIANISM AS CONNECTED WITH VITAL GODLINESS.

Whatever may be thought sublime in theory ought to be scrutinized as to its real utility, and the utility of religious doctrines is in exact proportion to their tendency to promote vital godliness, *i. e.* to generate true piety, solid virtue, and unassuming goodness. Unitarianism, though it derives no sublimity from obscurity, though it awes not by the mysteriousness of its appearance, but is confessedly the most simple and comprehensible system of religion ever maintained, under the Christian or any other name, is eminently calculated to influence the heart and life; or in other words, to promote vital godliness. This is what I undertake to shew in this paper.

When it is proved that the Unitarian doctrine is clearly the uniform doctrine of divine revelation, which has been done by many able writers, it must necessarily follow that it is closely connected with vital godliness; for what comes from, and is the truth of God, must lead to him, tend to fill the mind with pious sentiments and dispositions, to produce the image of God in man, and stimulate to an undeviating course of obedience. Various causes may obstruct the production of these effects for a time; but when the doctrine is clearly conceived, and its influence deeply felt, in all its bearings and tendencies, persuaded I am the result will ever be found most favorable to experimental and practical Christianity.

Did I not wish to avoid whatever bears the least semblance to Pharisaical boasting, I might mention many instances which I have witnessed of the holy and happy effects of Unitarianism, not only inarresting the progress of, and turning to the divine testimony, those who were in the road from reputed Orthodoxy to scepticism, and in recovering those who were actually caught in the vortex of infidelity, but also in improving the character and increasing the happiness of persons, who, though steady believers, had their minds constantly embarrassed, and the influence of the gospel upon their hearts much weakened, by the admission of the inexplicable dogmas of the popular system.

I might also insist on the wonderful effects, in the hearts and lives of men, of various classes in society, produced by the preaching of the Apostles, which was strictly Unitarian, according to the accounts given in the Book of Acts; but on this, though an argument of great weight, I shall not now enlarge. I shall content myself with making a few general remarks which naturally arise from an impartial view of the Unitarian doctrine.

I suppose it will be generally admitted, that no doctrine can affect the heart, and influence the conduct, any further than it is understood; for there seems no avenue to the heart but through the medium of the understanding. Incomprehensible and irrational notions may appeal to the passions, and agitate the feelings with terror or with joy, by the false sublimity they derive from their obscurity, by the imposing solemnity with which they are asserted, by being regarded as a succedaneum for steady piety and undeviating virtue, and by the awful sanctions erroneously associated with them: but they cannot rationally influence the heart and life. The Unitarian doctrine, its enemies being judges, is most simple and comprehensible, so much so, that they have wrongly supposed it to be plain even to dulness and insipidity. If then it be calculated to inspire men with steady principles of piety and virtue, and to warm their hearts with benevolence, and that it is capable of doing this I shall show presently, its tendency to promote vital godliness cannot be reasonably doubted; for it appeals at once to the understanding, and is on a level with the common sense of unlearned men. It is what a doctrine intended to promote true godliness in the world ought to be, rational, easy to comprehend, suited to the leisure of the bulk of mankind, and a plain though narrow way to moral excellency and happiness. It is a fondness for marvellous and inexplicable things, generated and fostered by ages of misconception and prejudice, that prevents this being perceived.

Unitarian views of God have a tendency to produce the most exalted piety and virtue, and to render men happy in all circumstances.—Unitarians view the Creator and supreme Governor of the universe, who upholds and directs all things, as one undivided Being; they believe that he is essentially loving and merciful, at all times, to all his creatures; that he is the common Father of all: that he orders every thing in wisdom and goodness, and will make every thing that takes place conduce to the individual and general happiness of mankind; that there is nothing in God, or that can proceed from him, that is in the least contrary to the purest goodness; that he neither wills nor desires any thing respecting his rational creatures but their improvement and happiness. How can these sentiments fill our minds without our seeing all things in God, and God in all things?—without our living under a sense of his presence, considering every thing as coming from his hand, and having a regard to him in every thing we do? They are certainly calculated to fill us with the highest admiration of his character, the strongest confidence in him, the most cheerful submission to his will; to yield great consolation in affliction; to inspire the most ardent love to God and man: in a word, to produce the highest-toned piety, virtue, and benevolence.—I know that these effects can only be produced gradually, as the sentiments producing them imbue the mind, and habitually associate with the feelings.

Unitarian views of Christ have a direct tendency to promote vital godliness. Viewed simply as a man whom God hath exalted, and glorified in consequence of his obedience, Christ is perceived to be more nearly related to us than he could be, if a being of a different order to ourselves; and the suitableness of his example is more evident and striking. Viewing him as our elder brother, made in all things like unto us, our feelings are the more excited towards him, we feel the more interested in all he hath done and attained. Considered as one of the human race, his example is perfectly suited to us, and the imitation of it appears practicable. Hence from his example, associated hith his doctrine, we may derive constant support and encouragement, when called to struggle against powerful temptations, to endure severe afflictions, or to perform the most difficult duties. No pretence to excuse our want of conformity to his likeness, by arguing the natural disparity between him and us, remains. The great reward he hath attained assures us what will be the happy and glorious issue of an unwearied course of piety, virtue, and goodness, and inspires us with zeal and perseverance; for what a man hath attained men may attain; if we imitate him here, we shall be like him in glory hereafter. The tendency of these views to inspire the most powerful motives to holiness, and to fill us with strong consolation and everlasting joy, appears to me most evident.

The views Unitarians entertain of other religious doctrines tend effectually to secure the interests of vital godliness. They admit no excuse for ungodly tempers on the absurd ground of hereditary depravity, nor for the excesses of the passions, by irrationally supposing them to be inflamed by an invisible and most potent ad-

versary. They reject the monstrous notion, which tends to sap the foundation of moral obligation, that another person has been righteous in our place and stead, and admit no man to be righteous any further than he doeth righteousness. They assert that every man is approved or disapproved of God according to his real character; that all the virtuous and good will be glorified with Christ, and all the wicked excluded from his kingdom. They admit no godliness to be real but what is vital, what exists in the heart and appears in the life, consisting in an habitual course of piety, accompanied by virtue and goodness.

As it so manifestly appears that Unitarianism is eminently calculated to promote the cause of rational and vital piety, on which the moral improvement and happiness of mankind essentially depend, our regard to the glory of God, and our love to our fellow-creatures, ought to stimulate us to make the most active and persevering exertions to promote the spread of Unitarian sentiments, and exhibit their practical tendency. Most ardently is it to be wished that every one who professes Unitarian doctrines may feel their influence in a high degree, and attain to that exalted tone of piety, virtue, and goodness which they are calculated to produce: this will be the way, if I may be allowed the expression, to live down the objections of our adversaries.'

[Monthly Repository.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 21, 1846.

THE TIMES.

The last Puritan contains a long editorial, under this title, which is very remarkable. It is written in a free, flowing, and highly wrought style of diction and feeling, and contains views of the state of society, and religion, in this community, which will surprise and astound all who have regarded Boston as the citadel of good institutions and sound morals. We shall, in the first place, present to our readers a few passages from the article, with such comments as may be suggested, and then we shall have something to say to the Puritan and that class of religionists it represents, in reference to their responsibility for whatever there may be, in the state of our community, to justify the alarm and terror which are so extravagantly expressed.

The article begins thus,—

'The Scriptural imagery of the enemy coming in like a flood, has now a just application to the moral condition of this community. In the absence of the special influences of the Holy Spirit, unclean spirits like frogs have come forth upon us. There has been of late a vast accumulation of corrupting causes. Old errors have assumed new forms, names and modes of propagation; and old branches of wickedness are putting forth new vigor and luxuriance. And it is wise for Christians to consider well the new activity which all corrupting causes are assuming; and faithfully to look the danger in the face.'

After a specification of the forms of the danger bursting upon us with such terrific and appalling force, towards the close of the article, the writer says,—

'The foregoing will serve as a glance, at that deluge of ruinous influences, that is coming in upon us. If we relied on any human power to bear it back, we might well despair. We might well cease all action, and bury the hopes of religion, of our country, and ourselves in one common grave. The enemy's engines of death are skilfully contrived and actively plied: And his battallions, broad and dense, seem ready to swallow up all resisting forces.'

The leading forms of the ruin, threatening to swallow us up—are,

'First, the deplorable revolution which has taken place in the public mind, respecting the encouragement of theatres. A few years ago there was in Boston a health and vigor of moral sentiment, and a clear conviction of public conscience, before which the abominations of the stage retired, like ghosts before the dawn. And the stage itself sought a transformation to the pulpit. But now, within a single year, the tide has returned: A sort of stage-enthusiasm has seized upon a large portion of the people, and a decided movement, yea, a rush is made in this direction, toward the gates of perdition. Our youth and children have on a sudden found themselves on the rim of a whirlpool, that draws in with a power, which thousands of them are found too feeble to resist.'

'Secondly, another fact in which the virulent and comprehensive action of public corruption is seen, is in abuses connected with the system of Lyceum lectures. Of these we speak as they exist in Boston, not that they are confined to Boston; but as an example of what in a greater or less degree, exist perhaps in most of the populous towns. There seems to be a sort of common law, that no sectarian, that is, no religious sentiments shall be uttered in the lectures; but the ranker the irreligion and the infidelity of the speakers, the better.'

'Thirdly, the next fact to which we allude, is the tendency of the public mind to encourage the atheistic principles, and the gross sensualities, connected with the transcendental branch of infidelity.

The name of the spirit of this system is legion. It is as the spirit of the power of the air, working in the hearts of the children of disobedience. It is the enemy sowing the destructive seed, while men have slept. And it is time for Christians to awake to the danger.'

'Fourthly, another form of public wickedness deserves attention here; and that is, drunkenness. This destructive vice, once partially excluded, is now returning upon the community like an armed man. It has made, and is making fearful progress, strengthened no doubt, by the other demoralizing causes, which we have named. It is multiplying its centres of influence, its sources of temptation, and the number of its victims.'

'Lastly, still another source of public moral corruption is a licentious literature. This, perhaps, is more omnipresent in its agency, and productive of a greater aggregate of evil, than all the others, which we have named. Let any serious man take a faithful survey of the emissions from the press, forming the body of what is called light reading, and estimate the influence it is exerting on the rising generation, and he will see cause of alarm. Indeed, the depth and extent of this agency of destruction is incalculable.'

Before proceeding to the consideration of these evils and dangers, and to the degree to which, so far as they really exist, Orthodoxy is eminently responsible, we have to remark that we strongly suspect that much of the alarm and distress of the writer in the Puritan is owing to the fact, of which recent indications have been too decisive to allow any observing man to remain insensible, of the extensive and rapid decline of the influence of Orthodoxy in this city and State. This, indeed, clearly appears to be the feeling of the writer.

'The first and main cause of alarm, is the withdrawal to so great an extent of the presence of the Holy Spirit. In this fact our defences are taken away, and our appointed instruments of defending the moral and spiritual interests of our community, our families and our children, are rendered in a degree powerless. For the taking away of that which gives effect to the word of God, does in effect disarm the church, and put her at the mercy of her foes: For her cause cannot be sustained by carnal weapons. And if the weapons which are wont to be mighty through God, to the pulling down of strong holds, have become powerless in her hands, what else can we expect, than that the enemy will come in like a flood! The invading forces are ever animated by a watchful and active spirit. And if our main defences are down, it would be strange, if the advantage against us were not eagerly seized.'

If our Orthodox friends, after all the experience they have had of the evils that follow in the train of a powerful revival, and in a state of society like that in this city, really desire to get one up, and expect that it would reach and remove the evils of which the Puritan complains, we have only to say 'Ephraim is joined to idols; let him alone.' If with the history of the consequences which have resulted from these excitements of the popular passions, under the name of religious awakenings, spread open before them, they can still be blind to the lesson that is recorded in every line, and persist in placing their hopes in what has never yet promoted the permanent improvement of a community, their persistence can only be likened to the idolatry of the ancient Jews who obstinately trusted in stocks and in stones to save them in the time of their troubles.

If, instead of vain regrets and fruitless endeavors after revivals, our Orthodox brethren, clerical, editorial, and lay, would but co-operate with us in spreading deeper a healthful education among the people, in invigorating the public intelligence, taste, reason and conscience, and in urging the Gospel upon men in its original simplicity and divine strength, then might we confidently indulge the hope of staying the tide of those evils which the Puritan so eloquently describes.

But we have somewhat more serious still to say to the writer of the article in that paper, and others among the Orthodox in whose steps he treads.

Speaking of the 'transcendental branch of infidelity' he proceeds in a strain which we will now quote at length.

'Laughing at its absurdities, will not prevent its spreading, like the pestilence that walketh in darkness. As the mystical Babylon sits upon seven hills, so this has its seven or its manifold seats and centres of influence. It has already taken to itself the main strength and vigor of the Unitarian denomination. We were not mistaken, when years ago we came to the conclusion, that we had nothing more to apprehend, from the aggressive influence of Unitarianism, under its original type—which was simply Arminianism or Pelagianism without a Trinity. That system here is now effete and powerless. Though it be yet nominally held by, perhaps, the largest portion of ministers and people attached to the Unitarian body, the whole of that body shows a dense infusion of the transcendental element. And though the old form of Unitarianism makes no proselytes, it cannot be denied, that the grosser and transcendental form, is diffusing itself abroad, and corrupting especially the youth of the community at a rapid rate. And the grosser and more preposterous be the principles, which it avows, the more acceptable it becomes to its victims.

Twenty years ago, the Unitarian body were zealously contending for the exaltation, and supremacy of human reason. The plain doctrines of the Bible could not be believed by them, because *alleged to be contrary to reason*. And it was degrading to reason, to submit to a—Thus saith the Lord. And providence has thrown the rein upon the neck of their reason, and dealt with them on the principles, stated by the prophet—'Thine own wickedness shall correct thee, and thy backslidings shall reprove thee.' And thus he has shown, to what lengths of folly man's reason will run, when it spurns the guidance of the supreme Intelligence. And now we hear the oracles of the New School Unitarians, not indirectly, but *pro forma*, renouncing and denouncing their own reason, and making the use of argument and reason, an unlawful act of mind. First, God's inspiration was rejected in favor of man's reason, lifted to the chair of ultimate authority; next, man's reason itself has been degraded and crushed, and made to give place to what may be called his vain imagination—his—'*I think so.*'

His unreasoned and most unreasonable thoughts are now his oracles. This is the present stage of '*progress*,' with those who now hold the active elements and aggressive influence of the Unitarian denomination. God's revelation is nothing; man's reason and conscience, are nothing. But let him '*think*' what he will, his *think so*—is his authority to act as he will. This proclamation dethroning both God and reason, has now in this community an industrious and omnipresent distribution. Theodore Parker and R. W. Emerson, are only the visible embodiment and bolder expounders of a pantheistic system, which with more or less dilution, is finding its way, not only to the great mass of Unitarians, Universalists, and other anti-evangelical sects, but to many of no sect, and we fear to not a few of the young people of evangelical sects. And this is THE form of infidelity for this age, in this community. It is taking in to itself the strength of most other forms of opposition to the truth, and penetrating their bodies, and occupying their vantage-ground.—When the Universalist parades his gallows hand-bills, and circulates his anti-gallows petitions, and holds his no punishment lectures and debates—when the come-outer rails and raves against all settled institutions, human and divine—when the new-light educator pleads against established forms of instruction and discipline in schools, we see the working of the several branches of the system of atheism, of which Theodore Parker is the high priest.'

In reply to this, and to the frequent instances in which Orthodox writers have indulged in the same sort of remarks, we publicly and most solemnly hold them responsible for whatever of formidable influence 'the transcendental branch of infidelity' has acquired.

The persons whose names are mentioned in the foregoing paragraph are, in no just sense, representatives of Unitarian principles or tendencies. Transcendentalism, in this country, had its origin, as the New York Observer has honorably acknowledged, among the Orthodox. There are persons, whose minds are in the state to be inclined to such speculations, in all sects and communities.

Those of our preachers who have espoused them, are constantly complaining bitterly of a want of sympathy and fellowship on the part of the Unitarian denomination generally. They have, indeed, no just reason for such complaints. We respect their talents and attainments, we love them as friends and associates, and in no way have obstructed them in the enjoyment and utterance of their views. But the great mass of our congregations, both people and ministers, have no relish for their philosophy, and have afforded them no encouragement. We do not excommunicate or unchristianize them or any others who profess the Christian name. But we neither follow their speculations, nor consider their views wise or Scriptural; we feel no admiration for their philosophy as a system, nor for their manner of presenting it to the public in their writings or discourses. What is peculiar in their sentiments does not commend itself to our judgment, and what is peculiar in their phraseology is not agreeable to our taste. But we are disposed to let them alone, and only ask them to let us alone. We neither assail nor patronise them; but with a confidence in the ultimate efficacy of truth which we should rejoice to communicate to our disconsolate neighbor of the Puritan, and with an equal confidence that every sound mind and devout heart, if not perverted by ill-treatment or flattery, will finally come to the truth, we are disposed to leave our philosophising brethren to pursue their own course, in the quiet enjoyment of their own notions and methods of procedure. The wisdom of this policy has been justified by the result. If additional testimony to that of the uniform evidence of history, were needed, of the uselessness of creeds or of any combined action against error, it has been given by the manner in which the Unitarians of America have passed through the transcendental crisis. They have come forth from it with a clearness, a uniformity, and a strength of faith never surpassed by any class of Christians. Instead of having fallen from one point of belief to another, as this most false and calumnious article represents, the great body of Unitarians have risen steadily to higher views of the authority of their Master and of his word; and instead of exalting their reason above what the Lord hath said, they apply it more faithfully to what they consider its highest office,—the interpretation of the word of God; they experience a more humble estimate of their own speculations, feel a more charitable deference for the opinions of others, and place themselves more closely at the feet of the Savior, and listen to his teachings as the only unerring wisdom, the only ABSOLUTE TRUTH.

In the mean time what have our Orthodox brethren, like the writer of the article in the Puritan, been doing, in this conjuncture! They have been, to the utmost of their ability, encouraging and stimulating onwards these very transcendentalists—invigorating them with their plaudits, and magnifying their influence and progress.

This we charge upon them. For this we hold them to a solemn account. They have endorsed transcendental speculations as the legitimate result of human reason—they have declared them to be the true exposition and consummation of the religious views of all who undertake to think for themselves—they have flattered those who broach them, as the only honest, fearless, and true men among us—and, as in the article now under our notice, they have endeavored to circulate the impression that transcendental sentiments are carrying all before them, and spreading rapidly throughout the Unitarian denomination which is acknowledged to embrace a large proportion of the 'leading minds' of the community. And now let them thank themselves if 'NOT A FEW OF THE YOUNG PEOPLE OF EVANGELICAL SECTS' have been subjected to an influence which their foolish and wicked policy has rendered powerful and formidable!

In the name of our common master, and our common faith—in the name of truth and honor—we remonstrate against the the course that has been pursued in magnifying the influence and prevalence and credit of what the Puritan denominates 'Pantheism' and 'Atheism,' merely for the sake of bringing reproach upon Unitarianism!

If one tithe of what the Puritan represents to be the awful tendency of things among us be true, it becomes that paper and all Orthodox journals and guides to pursue an entirely different course from that they are now taking. Instead of stigmatising the great body of Unitarians, and other rejectors of Calvinism, and the friends of reform and improvement in our penal code and in the discipline and instruction of our schools, as promoters of 'a pantheistic system,' and as the allies of infidelity and irreligion, and thus doing what they can to throw their influence in that direction, it is their duty to endeavor to combine the energies of all serious believers, of every name, and of all real Christian philanthropists, upon a broad, liberal, and comprehensive ground.

The friends of the gospel, and the followers of Christ ought to co-operate, with harmonious zeal, and united strength, in arresting the progress of infidelity and vice, and in sustaining and carrying forward the cause of knowledge and truth, of virtue and religion, in this and every other community.

For the Register.

DO BAPTISTS IMPOSE CREEDS AS CONDITIONS OF CHURCH MEMBERSHIP.

MR. EDITOR:—I noticed an article in your paper of the Jan. 31st, relating to an article in the Christian Watchman; in which the editor of that paper defines the position of three religious sects in New England: viz. The Episcopalians, the Orthodox and Baptist; of which latter sect the editor of that paper is a member; and wherein he declares the foundation of that to be '*the Bible alone, liberty of conscience to all;* and a church covenant to all who give evidence of a renewed heart and a desire to enter it.' He represents the first of these sects to be 'solicitous about forms, the second jealous for Orthodoxy, the third (the Baptists) anxious for the conversion of souls.' He says 'the grand idea of one is the church, of the other the creed, of the third, (the Baptist) the life.' You quote the above definition of the principles of the Baptist and say, 'if this is a true account of the ground they occupy you are willing to join them to-morrow.' You express your surprise at such liberal sentiments and say, 'you had always supposed that Baptists absolutely imposed as a condition of church fellowship a particular form, and 'a creed, including the *Trinity*, the *Atonement*, and *Calvinism* generally, and that they would not allow any one to sit down with them at the Lord's Table, who had not gone through their 'ceremonies,' observed their 'forms,' avowed their 'Orthodoxy,' and subscribed their 'creed.' And you seem rejoiced at the possibility that you may have been mistaken, and that really the 'Baptists of America stand where the Fathers of the sect in England stood, on the ground so happily described in the passage quoted in the Watchman.'

The editor of the Watchman, in his paper of the 6th inst., quotes the above remarks, and says—

'We assure our contemporary to the best of our knowledge and belief, that this is a true account of the ground which Baptists occupy. *He is greatly mistaken in supposing that they absolutely impose, as condition of church membership and fellowship a particular form.*' '*We supposed it was notorious, the world over, that Baptists unequivocally deny the right of any man or set of men, of any church or state, to impose any 'form' as a condition of church membership or fellowship.* We supposed that Baptists had suffered sufficient persecution for denying this right to notify the whole world of their views on this point.'

I have put the important part of this quotation in italics; which part I read with utter amazement. An amazement which will be shared by yourself when you are apprised that it is customary to impose a particular 'form,' as a condition of church membership and fellowship. And that too, in the very church of which the editor of the Watchman is a member. However strange this may seem after his assertion to the contrary, it is nevertheless true.—In proof of which I send you a copy of the 'creed' or 'covenant' of that church; wherein is contained the doctrine of the '*Trinity*,' of the '*Atonement*,' of *the final perseverance of the saints*, and, as I understand them, the doctrines of '*Calvinism*' *generally*. And in that church this creed is made a *test* of admission. I have repeatedly witnessed the examination of candidates before that church, and heard them inquired of whether they believed the articles of their covenant, and brother Crowell must repeatedly have witnessed the same thing; and what could have been in his mind when he made the above assertion, I could not imagine until I read the remainder of his article; wherein after asserting 'that Baptists deny the right, unequivocally, of any man, or men, of any church or state, to impose any form as a condition of church membership or fellowship.' He turns right about and admits that they *do* have 'covenants' and 'creeds,' and that they are *general* if not universal among Baptists. In as much as he refers to one instance, 'The First Church in Providence, which has existed two hundred years without any written creed.' And he most unwittingly admits away the *necessity* if not the *right*, of written creeds, when he says, that in this church '*the Bible, just as it stands, has always been found a sufficient guide in all church matters, and we may be allowed to say, without boasting, that few churches of any denomination, of equal intelligence, order and harmony can be found in the country.*'

It is astonishing to see how the truth will occasionally come out by accident. What a world of truth is contained in these few lines! How completely this admission annihilates every argument which can be adduced in favor of 'creeds!' Would that the Baptists of this city had faith enough in the Bible to try it awhile and see how they could get along with *that* as their *only* rule of *faith* as well as practice!—Would that brother Crowell would use his influence to persuade the church to which he belongs, to adopt the Bible as their *only* guide in admission of members! He would find, I think, to his great joy, that it is very possible for a man to believe with his 'heart unto righteousness' with but very little understanding of 'creeds' and 'dogmas'—that it will be possible for a man to give very good evidence of the regenerating influence of the Holy Spirit upon his heart and affections, while he may know little or nothing of the theology of the schools. When brother Crowell says that 'Baptists unequivocally deny the right of any church or state, of any man or men, to impose any 'form' as a condition of church membership or fellowship,' he meant, I presume to say, that they denied the right to any man or body of men, *out of the church*, to do this. He meant, I suppose, simply to say that the Baptists were *Congregationalists*, that they were *Independents*. That they denied to any foreign power to over-see or control them in this matter. But while he denies this right to any body, out of the church, to do this, he claims the right of the church itself.—He can permit no foreign hierarch to lord it over the church, but he claims the right of the church to erect itself into a despotism and exercise dominion over the consciences and judgement of its members. For he says, 'if a church prefers to frame and adopt for its own guidance and for the information of inquirers a 'creed' or articles of faith, why surely it has a right to do so. It is no just ground of complaint.'

Now we must express our surprise 'that so intelligent a man as the editor of the' Watchman 'can be ignorant' that this right is most distinctly and unequivocally denied. We, or rather I, (as I speak for no sect) deny the right, most explicitly, to a church to make unscriptural *tests* for admission to its communion, as I do to the state to impose its dogmas upon the church. I see no difference between a majority of the members of the church saying to the minority 'you must not only believe the Bible every word of it, to be inspired of God, but you must also believe that it teaches the doctrine of the 'Trinity' of the 'Atonement.' You must draw the same deductions from it that the majority do. You must read with their eyes and judge with their minds, and come to the same conclusions, with regard to the doctrines which it teaches as they do, or it is conclusive evidence of an unregenerated heart.' I see no difference between the church saying this and a foreign church, or state, or Pope saying the same thing.

But let us be distinctly understood as to what we deny and what we admit. We deny not the right of any man or body of men, to say to whom they please, and wherever they please, and in whatever form they please, what they believe or disbelieve. To draw such deductions from the Bible as their judgement and consciences dictate. But we deny their right to make the deductions of their fallible reason *tests* for the admission of members into their communion. When they do this, they go beyond the example set them by our Savior and his Apostles. We deny their right to erect barriers higher than the Bible, and cast up hedges about the church in order to dam out heresy, which the Great Founder of the church and his immediate followers never saw necessary.

In their zeal to keep the church free from the taint of heresey, it may be said of them, 'ye take too much upon you, ye sons of Levi.'—They attempt to do the work better than it was done by their Master.

But I am happy to say of the Baptist churches in this city, as far as I know them, that there is a spirit abroad among them, far more liberal and scriptural, than the spirit of their 'creeds' and 'covenants.' I am happy to say this particularly of the church of which brother Crowell is a member. A spirit which does not brook the idea that a man must be a theologian in order to be a christian; a spirit, I trust, which will not long endure the shackles which men who were 'wise above what is written' have thrown around the church. If brother Crowell is not aware of the existence of such a spirit, I think his mind will be opened to see it by a little friendly conversation among his brethren. I think he will be made to understand that many of them believe, that a man can have the Spirit of Christ in his heart, with a great deal of false theology, or a very little of any theology, in his head.

W. B. S.

For the Register.

PROF. STUART'S VIEWS OF THE OLD TESTAMENT.

MR. EDITOR,—In your last paper of last year (27th Dec. '45) I was painfully impressed by certain extracts from the Puritan. When I read articles in papers devoted to Christianity, I have a hope, if not a trust, that those who write in the service of their master will not violate his most simple commandment to 'speak the truth in love.' The Editor of the Puritan, is himself, I am told a preacher, a teacher of the truth, whose life is probably a life of prayer. When he scrutinizes as he ought in the watches of the night, his writings and his motives in their publication, can he justify himself in his attempt to ridicule the quotation which he makes from the Christian Register. 'Mr. Martineau (says the Register) vindicates a *similar discrimination* in the authority and use of the Old Testament to that urged by Mr. Norton, Professor Stuart and enlightened and liberal divines generally.' The question is not whether Professor Stuart is an enlightened and liberal divine, but whether he vindicates a similar discrimination. The Puritan exclaims, 'verily the wand of the Register produces strange alliances,' and by a tone of sarcasm impliedly denies the position of the Register. How stands the *fact?*

Mr. Martineau as quoted by the Puritan says:

"To take up the series of writings (the scriptures) which mark this progress as an immutable system of religious instruction, to give it a didactic as well as a historical importance, to attribute the same infallibilty to the gross materialism of its earlier, and the divine spirituality of its later parts, to refer our children indifferently to Jacob and to Christ, and to bid them go and learn devotion, now amid the yells of exterminating war in Gibeon, and then at the feet of the Prince of Peace in Nazareth—can only produce the most bewildered conception of Deity, and the most unsteady operation of the devotional sentiment, a fusion into the same mind of the elements of the savage and the angel. Till this superstition is abated, a great portion of the power of religion will be employed in bidding successful defiance to the holiest sentiments of the conscience and of the heart.

The Christian aliment of the Scriptures must be disengaged from all else, the essential obligations of human nature must be discriminated from the accidental positions of Judaism, and the living providence of the Universe, separated from the obsolete politics of Palestine. Perform this analysis and though you mutilate the Scriptures you teach Christianity.'

The question is not one of taste, as to style or illustration, but of a 'similar discrimination.'

Professor Stuart says;

'The most difficult and delicate part of my task remains. In many respects this is also the most important, for it is the practical result of all which has been hitherto, before the reader and defended.

Where shall a Christian teacher draw a line between what is abrogated in the Old Testament by the coming of Christ, and by the revelation of his will in the New Testament, and that which remains in full force, and to which appeal may be made as being at the present time of divine authority and obligation!

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The ultimate appeal then, is to understanding and reason. That which belongs merely to Judaism, as such, is wholly abolished by the Gospel. What belongs to all nations is fully retained. The proper application of these two simple principles, is all that is necessary to a right understanding of the whole subject. The task needs, indeed, some good measure of discrimination and judgement. In some few cases it needs a more than ordinary knowledge of both the Jewish and the Christian religion, but in the main the thing can be made intelligible to all, and it may be fairly considered as feasible for the mass of Christians even tolerably well instructed to draw the lines of separation in most of the important cases.'

His own discrimination in regard to the Canticles results in the statement, 'that it is safe for the doubting and wavering, at least, to let it alone. If they find that they cannot safely read it, they are bound to let it alone; at least I should not hesitate in my own case.'

The Puritan is a paper, which I do not recollect ever to have seen, and am therefore uncertain whether its editor has had the sense of Christian duty to acknowledge, that his sarcastic tone and inappropriate attempt at ridicule were unjust; if he has not I beg of him now before he sleeps, that he may sleep the sounder, to read with seriousness and with the love of truth the extracts from Mr. Martineau and Professor Stuart, and frankly admit as he ought, that Professor Stuart does vindicate a similar discrimination in the authority and use of the Old Testament to that urged by Mr. Martineau, Mr. Norton and enlightened and liberal divines generally.

The fact is before him, it is only a question for him, as the conductor of a Christian paper, whether he will honestly admit it, or by his silence, continue his denial of the truth of your position.

E. PLURIBUS.

P. S. As the paper which contains the extracts is of so recent date and easily obtained, I make only such quotatious as fully maintain the position denied.

NEW PUBLICATIONS.

I. The Connection between Geography and History: A Lecture delivered before the American Institute of Instruction, at Hartford, Conn., August, 1845. By George S. Hillard.

This Address has an interest greater than the title would be apt to suggest, although not greater than the well known taste and eloquence of the author will always awaken. Its topic is the influence of external physical conditions upon the development of humanity. As an eloquent and instructive essay it will secure a permanent and classical position in our literature.

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II. An Address on Temperance, delivered in the Town-Hall, Brighton, Sunday evening, Dec. 21, 1845. By Frederic A. Whitney, Minister of the First Church.

We are particularly pleased with this Address. It is written in a style of seriousness, and with a gravity and earnestness of spirit, appropriate to the importance and magnitude of the subject. The views it presents are free from the extravagance and rashness which have brought so much injury upon the cause. Nothing but good can come of its influence, and we commend it to a wide circulation.

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III. Mr. William Russell's text books in elocution are highly commended by the best authorities. The following is from Rev. Dr. Putnam of Roxbury, Chairman of the School Committee of that town.

"Mr. Russell's two volumes, 'The Young Ladies Elocutionary Reader' and the 'Introduction' to the same, have been introduced into our principal Girls' Grammar Schools. They give great satisfaction to the Teachers and the Committee. I consider them incomparably the best books for young ladies' reading books, that have ever been compiled in this country. The selections have been made with good judgment and taste; and Mr. Russell's well-known skill in the science and the practice of Elocution is manifested to good purpose in the introductory remarks and illustrations. These volumes are a very valuable addition to our School literature."

Roxbury, Jan. 27, 1846.

Mr. Russell has also published a volume on 'Pulpit Elocution,' which bears the marks of being of the highest value to preachers and other public speakers.

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IV. 'The Eclectic Magazine of Foreign Literature,' and 'Littell's Living Age,' the one published by Leavitt Trow & Co., in New York, and the other by Waite, Peirce & Co., in Boston, continue to present in a cheap and agreeable form the current periodical literature of the times, in well selected and instructive articles from the British and Continental Reviews, Magazines and Journals.

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V. The Monthly Religious Magazine, Feb. 1846. Vol. III. No. 2.

The editor of this publication, Rev. F. D. Huntington, is rendering it worthy of the patronage of all our friends, and of the religious public generally. The present volume is appearing in a much enlarged and improved form. The Sermon in the number before us, is from Rev. G. W. Burnap of Baltimore, on 'Transcendentalism.' We present the following extracts.

'It will be perceived, from what I have said, that the tendency of these views is to annihilate the official character of Christ, and sink it in his personal character. Jesus Christ, the appointed Savior of the world, subsides into an extraordinary Hebrew youth who strode thousands of years before the age in which he lived. The Mosaic institute becomes a human invention; that line of Heaven-inspired prophets who gave us that wonderful book, the Old Testament, all teaching the same truths and consenting in the same doctrines, becomes, against the probability of one out of ten millions, a happy coincidence. The Christian Church, as a divine institution, falls to the ground. The calling of the apostles, and sending them forth to preach glad tidings to the world, was a mere private enterpise of an enthusiast or ardent philanthropist. This being established, all sanctity and authority die out of the present ministrations of the teachers of our faith. Preaching is done away; all authority is gone. The pulpit must be levelled; he who stands in it is a sanctified usurper. There are no longer any *doctrines* to be taught. What were once esteemed such, are the opinions of a precocious Hebrew youth, to be thrown, like the dogmas of the ancient philosophers, into any assembly which chooses to debate them.'

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'I object to the whole philosophy upon which this system is based. It professes to appeal from Christianity to the soul. Let a man follow the intuitions of his soul, and he will come to something better than Christianity. But *whose* soul? Why, in their case, the soul that has been educated in Christianity. Let them first draw the dividing line between the intuitions of the soul and the ideas it has derived from Christianity. Until this is done they cannot be sure that those very impressions, which they rely on as intuitive, ultimate and spontaneous, may not be ideas which they owe to the teachings of Christ, but which they presumptuously assert they should have had without him. To test the natural intuitions of the soul, it will be necessary to go out of the pale of Christianity. Has the unity of God been one of those intuitions, the foundation and cornerstone of true religion? Let the simple fact bear witness, that not one tribe or nation of all that have peopled the earth, have read such an intuition in their own minds, without a divine revelation. The same may be said of many branches of human duty which Christ hath revealed, and which are now recognized as right and obligatory. What is the meaning of that long catalogue of duties which he inculcates in opposition to the precepts of them of old time, such as 'Resist not evil, but overcome evil with good,' in contradiction to the old maxim, 'An eye for an eye, and a tooth for a tooth'? Do the intuitions of the soul vary from age to age? Then they are no longer intuitions.

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VI. A Letter to the so-called 'Boston Churches, which are in truth only part of one church. By a member of the same.

This pamphlet is rather a remarkable performance. It is addressed with great plainness and earnestness, to both Trinitarians and Unitatians, and contains much which it would be well for them, each, candidly, seriously, and humbly to consider. Speaking of the separation of Christians, under those names, he says.

'To that extreme has this gone among you, that a Christian coming to you can find no place of rest; he can nowhere find the Church of his Master, but always some dissevered limb; nowhere can he enter into that glorious fellowship where all distinctions are unknown, and where the weak are received and not to doubtful disputations. He asks for the Church, and he finds a sect.

By that destroying of the Church, the redemption of Christ is destroyed, and miracle, and bloody sweat, and crucifixion, and resurrection have been in vain. They were all to the establishment of that which we destroy; and by our faithlessness they are made of none effect.

I look around for that fair body and find only the wounded limbs, and every limb is for ever bleeding afresh, and while it is dying daily for want of connection with the trunk, is perpetually separating itself from it by schism and uncharitableness.'

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To Trinitarians he thus speaks.

You, Trinitarians, have been guilty of that with which you charge your adversaries, of elevating the conclusions of your philosophy into the place of Christian doctrine. You assert the Trinity as an essential and fundamental article of your faith; but *what* Trinity do you find taught in the Bible? *What* Trinity can you allege to be necessary to salvation? Are you so bold as to say the Trinity of the theologians has that place? Can it be pretended that the dogmatic form of the conclusion from the teachings of Scripture concerning God is a vital part of faith? This is the Trinity of Scripture,—that we are saved by God in Christ, through the Holy Spirit.* The religious man discerns that these are all wholly and equally divine; he finds God in Christ, as fully as in heaven; he finds the Holy Spirit nothing restricted or inferior, but the active, gracious God himself. This is the economical or practical Trinity, the Trinity so far as it concerns our salvation.—But who will pretend, that, to experience the saving power of Christ, it is necessary to speculate on that in the divine nature which renders this possible, and have the dialectic skill which is necessary to form a dogmatic statement, or the submissiveness to assume and profess one formed by another? That God is three, and three, and at the same time is one, may be true; but what place has it in Christian experience? Whether one speculate rightly or wrongly in in this respect, or whether he speculate at all, of what consequence in regard to his union with Christ and fellowship with those that love him? He knows the Father; he prays to him. He knows the Son; he is saved by him; he is formed on him; the Son's life continues to flow and build up a new monument of its power in him. The Holy Spirit is no name, but his one comfort and sustaining thought, indeed the Comforter, to him the life of the world, as all must confess it to be the life of the Church.'

His complaints respecting Unitarians, are applicable, in various degrees to different individuals; how far, each one will judge for himself. It will be well for all to consider fairly his strictures, and to heed them so far as they are just.

'You do not believe in the Holy Spirit; and for want of a right reception of that part of Christianity, your theory of human nature is incomplete, and your conception of the soul's relation to God untrue.'

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'You have ascribed to the nature of man what is true only of the *regenerate* nature of man. You have alleged as part of our glory what is only through faith from God.'

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'Imperfect, then, inadequate, erroneous as are your conceptions of the truth, how can you erect yourselves into a sect, and claim to yourselves the sole possession of pure Christianity! How can you stigmatize as superstitious that which goes beyond you, or as fanaticism a more fervent form! How can you cherish a separation which was in the beginning forced upon you, and, although it was made wider by the intensity of your protest, is continually abridged as you descend deeper into that religious consciousness on which Christian fellowship is founded? Of those who at the beginning drove you from them, many do now regret it; and still more, having consciously or unconsciously received from you larger views, which are the root of a more liberal sympathy, are prepared to join with you in a surer and sincerer union.'

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'Twofold seems to me among us the task of the present generation of Christian teachers; first, to persuade men that there is a life of Christ in the soul wholly distinct from the life of the world, which, flowing into many spirits, makes them the true Church; of which the Lord's Supper, as a living sacrament, is the beautiful seal, the vehicle as well as sign of the efficiency of God in Christ, whereby our everlasting life is sustained; and, secondly, to bring back a reverence for those sacred products of the Holy Spirit in the early age, the Scriptures of the New Testament, wherein the power of God is seen mysteriously working in the limitings of finite understanding, and according to the unchanged individuality of several appointed men, and through these humanities working an expression and record of Christ that unspeakably transcends all attainments of the intellect, and all power of the intellect to fathom. Reverence for these great books has retired only for a time, that it might return and establish itself on surer foundations for ever. The voices of the angels will be again heard; the names of St. John and St. Paul will sound sweetly once more,—the doctrine of the one, and the inner oracles of the other, to the seeker for true wisdom, be again the WORD OF GOD. Blessed is the generation or the man that learns what unfathomable mines they are, and what a fountain! hidden, indeed, still from men, and unused but by one in a thousand. After the discoveries of criticism, the new reverence for the Bible will teach one thing, and that namely which has been my theme,—how much deeper the truth that is in Christ lies than the errors and limitings of the understanding; and what diversity of interpretation the same spirit allows, while it maintains unity of faith.'

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'Beloved brethren in Christ, I have, out of an inward impulse which I could not control, spoken these things in the simplicity of a heart that feels them, and with the solemnity of one who hears them from Heaven. They are to me momentous; because they are to me the Truth, and therefore the voice of Heaven addressed to us; and I offer them to you, and beseech you in the name of Christ to consider them,—remaining myself, in the dear bonds of the Gospel.

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VII. Two Discourses, delivered on taking leave of the Old Church of the East Society in Salem; Dec. 28, 1845. By James Flint, D. D., Pastor of the East Church.

A Discourse delivered at the Dedication of the New Church, built for the use of the East Church and Society, in Salem; Jan. 1, 1846. By James Flint, D. D., Pastor of the East Church.

Of these discourses we spoke at the time of their delivery. They are marked with the freedom, freshness, and richness of their author's mind. Dr. Flint established at the commencement of his professional career, a distinguished reputation; and the extracts below will show that his imagination retains its early brilliancy, and that his liberal and enlightened spirit keeps him in the front rank of the advancing theology of the age.

He thus delineates the character of his immediate predecessor, Rev. Wm. Bentley, D. D.

'He gave a reason for what he believed, and and he believed nothing that was contrary to his reason, or that was at variance with the moral sense, or the natural perception of the right, the true, the good, the divinely benevolent and beautiful, with which his Creator had endowed him. With the exception of a single interview with him, a few months before his death, which left upon my memory a very pleasing impression of his countenance and manner, I knew him him only from reputation. From all that I have learned of him, I have conceived of him, as possessed of a vigorous and brilliant intellect,—rapid and exuberant in thought,—of great ease and fluency of speech,—untrammelled by the authority of names or systems in philosophy or theology,—interpreting the universe and the bible *fearlessly* by *the light, which enlighteneth every man that cometh into the world*,—the light of the soul, which is greater than the outward universe, or the mere letter of the bible.

With a mind firmly anchored and held immovably fast to the great central truths of one infinite God and that this God is love,—the universal and loving Father of all human spirits—under whose government all evil, as we deem evil, is permitted to exist for ultimate good—he gave free and full scope to speculation, while he held himself and all moral responsible agents bound by the eternal and immutable law of duty to love and do good to his fellow men and to abstain from all wrong or injury to any. With a heart replete with warm and generous affections, his sympathies went out tenderly and bountifully towards the poor, the suffering, the wronged, and the oppressed. He was for extending to all a perfect equality of privileges and the largest freedom consistent with the maintenance of law and order. The rights of conscience and private judgment in matters of religious faith and worship *he* held to be sacred and inalienable. Individual freedom and individual responsibility *he* regarded as reciprocal and inseparable. As *he* felt at liberty to believe only what to *him* appeared to be truth, and to reject what *he* believed to be error, he accorded the same liberty to all others. Hence the old written creed and covenant, which this church had early adopted, were laid aside under his ministry; and simply the desire to commemorate the death of the Savior, was all that was required for becoming a member of the church,—the communicants in this act being responsible only to God and the head of the church, and not to the minister or one another.

You heard a brother minister, whose early years were passed under the ministry of Dr. Bentley, in taking leave not long since of this Church, 'thank God that his providence ordained that here his spirit should be trained, and that it was so trained, that he is now able to rejoice in *the liberty wherewith Christ has made us free*.' I too may thank God that my immediate predecessor, having suffered the dogmas of a false and gloomy theology to die out, cleared the ground here of polemic thorns and stumbling

* I beg here not to be understood as

a traditionary and irrational faith, and prepared field for receiving the good the word,—the simple and intelligible the pure gospel, which are able to souls of all, who receive them into honest hearts, and who show their their works, by pureness of living, by ice and charity, and following after the at make for peace, having no other strife a good example to provoke one another nd good works.

le he thus preached love and good s the essence and end of religion, he self a winning example of what he to his flock. Having no familly ties his cares and responsibilities with his e made them his family. And the af- e manifested for them, he had the hap- know was cordially reciprocated by His reputation for learning stood high among those who had little sympathy with ous tenets; and had he, instead of be- itious of traversing the whole vast do- letters and science, been contented to some single department or province of ain, he might have shone among the spicuous lights of his age. He has few printed productions to vouch for the va- ried and rich acquisitions he had made in the oundless cycle of human knowledge, arts and philosophy. But he has left what is far bet- ter,—a memorial in the affections of his peo- ple—of those who are with him in the unseen world, and of those who yet survive,—a memo- rial that can never die.'

The following passage will serve as a specimen of the views of truth, which are presented in the preaching of Dr. Flint, and of the style of eloquence in which they are urged.

'This new heaven and new earth were be- held by the seer of the Apocalypse, as he writes in the beginning of the chapter, contains the text; and the first heaven and the first earth were passed away. "And I saw," continues the seer, "the holy city, the new Jerusalem, coming down from God out of heav- en, prepared as a bride adorned for her hus- band. And I heard a loud voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself will be with them and be their God; and he will wipe away all tears from their eyes; and death shall be no more; and sorrow and lamentation and pain will be no more; for the former things are passed away. And He who sat upon the throne said, Behold, I make all things new."

All this, so beautiful and delightful in vision, would be verified to the letter in the experience of Christians, if they felt and lived out their re- ligion, as it exists in the teachings, and was ex- emplified in the divine and heavenly life of Jesus. Christianity has already affected in the world much of what is here ascribed to it. The old heaven and much of the old earth and hell of heathenism,—its spiritual hierarchy,—I should say rather, its unholy and sensual rabble of divinities, from Jupiter downward through the celestial and terrestrial to the infernal,—where Christianity has been taught understood and be- lieved,—have all passed away from the minds and no longer exist in the faith of its disciples. A new heaven has been revealed to them, in- habited by the one holy, all-good and perfect God, the infinite and loving Father of all human souls, and *a new earth, in which dwelleth right- eousness*, wherever the true disciples of Jesus are,—full of the riches of God's goodness, in all there is of evil, as we deem evil, is permitted for ultimate good, and may be con- verted to good,—to the production of *the peace- able fruits of righteousness, by every one that is exercised therewith*. Under the government of God as made known by Christ, in the words of the Christian poet.

All evils natural are moral goods;
All discipline indulgence on the whole.'

And it was revealed that *God is love*, and that nothing but good on the whole can proceed from love, and that no malignant being has anything to do in the government of the world, but that it is ruled, as well as preserved, by its Father, who is love,—mankind everywhere governed the world to be under the government of antagonist powers, always contending for mastery, one the author of good, and other of evil. This Manichean theory, un- der different forms, has been found to exist in the religions of all nations, unvisited by the light of the sacred scriptures. Men could not believe how the ills of life could proceed from a Being, that so bountifully dispensed to his creatures. And this christian doc- trine is yet but imperfectly comprehended by Christians. They have everywhere had so much of Judaism and Heathenism incorporated with their creeds, that they have believed as de- votedly in a devil, as in the good and blessed God.

They have supposed a devil and a local hell as necessary to enforce obedience under a perfect government, as have been whip- ping-posts, tortures, dungeons, and gibbets with gallows, beadles, and hangmen, under the im- perfect, unjust, coercive and often cruel gov- ernments of christendom, as yet more than half of man, as they are, in their principles, laws and administration.

As the teachings of Christ respecting the character and government of God have been misunderstood by individuals, and are beginning to be understood by christians more generally, as it is beginning to be obeyed from love, as He who is love would ever be obeyed by his chil- dren. The fear of what God will do to them if they transgress, is now changed to the only fear, that can be rational and salutary and con- sistent with love,—the fear of the harm, which they will certainly do themselves, if they trans- gress God's laws,—the wrong they will do their own souls by sinning against God. The fear of hell, which any need to fear, is the hell which the wicked make for themselves in their own guilty souls, and which they cannot escape in this or any other world, till they are renew- ed in the spirit of their mind by repentance and reconciliation with God and holiness.'

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1. A Discourse on the Life and Character of the Reverend Henry Ware, D. D., A. A. S., late Hollis Professor of Divinity in the University of Cambridge; pronounced in the First Church in Cambridge, Sept. 28, 1845, by John G. Palfrey, D. D., L. L. D., formerly Professor of Biblical Literature in the University. With an Appendix. Printed for the American Unitarian Association.

We are pleased to have Dr. Palfrey's excel- lent discourse on the life and character of the late Hollis Professor put into circulation as a tract by the Unitarian Association. It is a fit and worthy tribute to the memory of one, respected and honored in his day, and whose memory becomes dearer and more venerable in the hearts of all who knew him as time advan- ces. The larger our observation and experi- ence, the greater is our appreciation of the wisdom, ability, and eminent Christian graces and attainments of the late Dr. Ware, Sen. Well does Dr. Palfrey observe,

'Dr. Ware's was a character of mark. In those walks of life to which my observation has extended, I have known few minds so saga- cious; none more firm, more calmly balanced, more candid, or more just. Its influence has operated extensively. Nearly all the ministers of the country, of one of the principal Christian denominations, have been his pupils. Of the whole number of young men who have been educated in the academical department of the university, in the two centuries and more since it as institution, nearly two fifths have been grad- uated since he was engaged in its service. And his life cannot be called eventful, its course has been closely connected with a succession of events of the strongest interest to the friends of science and of Christianity. His official con- nection with the College has covered the whole of three presidencies, embracing far the most prosperous period the institution has ever known. His election to office here proved the signal for the development of causes, before in silent operation, destined to divide the old Con- gregational unity of New England, and estab- lish another form of Christian belief. The Di- vinity School has grown up to what it is from a course of instruction which he instituted, and for a while conducted alone.'

INSTALLATION AT SOMERVILLE.

Rev. John T. Sargent was installed Wednes- day afternoon, 18 inst., as pastor of the new Society lately gathered at Somerville. No council of churches was called, but in accord- ance with one of the older arrangements of the Congregational churches, as approved by the Cambridge platform of 1648, several clergymen from neighboring towns were present to take part in the exercises of the occasion.

The pretty church recently erected on Pros- pect Hill was crowded, before half past 2, the hour for the beginning of the rites of the occa- sion. These were opened by prayer offered by Rev. Mr. Lambert. Rev. Mr. Hodges then read appropriate passages from Scripture.

Rev. Mr. Furness, of Philadelphia, preach- ed from John 13, 31, a very solemn and elo- quent sermon, bearing precisely on the interests of the occasion. These words—'Now is the son of man glorified'—spoken at a moment when Jesus might have been thought at the very eve of failure in his mission, led him to a view of that world within, in which Jesus lived through his earthly life:—the heaven in which he lived on earth. To gain such a life, becomes the object of Christ's disciples;—and the preach- er passed to show their means for attaining it. They were to attend constantly and everywhere to labor for suffering man,—and that they might fully give their lives to this work they have al- ways the life of Jesus, with his perfect insight into heavenly things, as impulse and guide.— His wonderful endowments, his original gifts and in-born powers which place him alone amidst all the generations of men, command for him and his words and life the entire reverence as the entire sympathy of all. It was in this point of view that his extraordinary works seemed of most interest;—all of the miracles were so wrought as to manifest his spirit, his inmost heart; and in such manifestation one saw more perfectly and appreciated more com- pletely the revelation of the true spirit of God. They did not seem of such high interest as this, in any other point of view, not in that which made them simply instances of power, and thus collateral evidences of the authority of the teacher, for one could gain higher attestations.

Following such views at length, and with el- oquent illustration, Mr. Furness impressed the necessity of seeking Jesus, and studying his life as 'the way,' 'the door'—a 'special revelation of the spiritual world,' so as to see him, and to learn,—not to do nor to wish to do the same things that he did; but to do what we do with Christianlike spirit and power.

Rev. Dr. Gannett led the petitions of the assembly in the prayer of installation.

Rev. Mr. Pierpont charged the new Minister with spirit, to do the work of an Evangelist, as a reformer of sin, as a comforter of the afflict- ed, and in extending to all other Ministers full Christian fellowship and sympathy, whatever their doctrine, if they held the words of Christ.

Rev. J. F. Clarke gave the right hand of fel- lowship to Mr. Sargent, in the name of the Church Universal, the Congregational Church of New England,' and as token of his own Christian sympathy. He joined in the remon- strance against exclusion of others from sym- pathy for doctrine's sake,—he begged him never to call himself a martyr or cry out that he was persecuted in any exigency.

Rev. Mr. Stetson addressed the people.— Their sympathy must stimulate and give force to their pastor's exertions, and that also must make him the social reformer that he should be.

In the course of the services two hymns were well sung, and it was matter of general regret that an original hymn by a lady of the society was omitted on account of the darkness when the services closed.

After prayer by Rev. Mr. Newell and the benediction, the whole company passed to the vestry where a repast had been prepared by the ladies of the society, which closed this interest- ing meeting. [Daily Advertiser.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

THE ORTHODOX DENY THAT THE DIVINE NATURE OF CHRIST SUFFERED IN HIS DEATH.

The doctrine of the Atonement is substan- tially abandoned. Its foundation is removed. A New York Orthodox paper, informs us to this effect. A work had recently been publish- ed, by an Orthodox man, entitled 'The Suffer- ings of Christ, by a Layman,' honestly and openly putting forth the old fashioned doctrine that Christ made an adequate satisfaction to the divine law for the sins of mankind, by enduring their whole penalty in his infinite and divine nature. So shocking is this idea to the present enlightened sentiment of the Churches called Orthodox—so intolerable is this fundamental feature of the Calvinistic system to them—that, as we understand from the New York Recorder, the Orthodox ministers of that city, 'have taken measures for buying up and suppressing the book!'

REV. MR. FARLEY OF BROOKLYN, N. Y.

The editor of the New York Recorder, at- tended a service in the 'Church of the Savior,' in Brooklyn, on Sunday evening before the last, and after indulging in some complaints because Mr. Farley expressed the attachment of his people to their faith, and the grounds of their repugnance towards the doctrines of Or- thodoxy, as stated in Calvinistic creeds, says, 'the positive teachings which he put forth would be mainly acceptable to all denomina- tions of Christians, and allowing somewhat for differences of phraseology are such as are actu- ally held forth from Sabbath to Sabbath in the thousands of Trinitarian congregations of our land.'

This is another added to the innumerable tes- timonies, even of the Orthodox themselves against the separation from us for which they are responsible. The editor of the Recorder, acknowledges that Mr. Farley's discourse was 'scholar-like and elegant, and in many pas- sages severely logical and impressive.'

ORTHODOX VIEWS OF REGENERATION.

We have not, of late years, seen the doctrine of the entire inability, and natural incapacity of man for religion, so baldly and palpably stated as in article in the last Baptist Watchman. After quoting the following points of a sermon by Rev. J. F. Clarke, as given in a recent no- tice of the Ordination of Mr. Bond at Barre in our paper,

'He first defined the objects of the Christian ministry; not to teach philosophy, or to enforce the practice of morality merely; not to amuse or to entertain his people, but to preach *recon- ciliation* through Christ.

'He then described the work of the gospel, which is to produce an entire and radical change in the hopes, aspirations and convictions of the individual soul.

'There is one great division which separates human souls; those who love God better than anything else, and those who love something else better than God. We are all moving to- wards God or not; if not, then we must turn about.

'We are not *born* with the spirit of obedi- ence; therefore a change is necessary—a *vol- untary* change.

'He then proceeded to show the insufficiency of those views which resolve this change into either development or progress. The founda- tion of the Christian character is in the deliber- ate, sustained resolution to be Christians.

'Mr. Clarke then proceeded to show the pos- sibility of such a change in all the promises and demands of the gospel, and by the history of the apostles; and its reality by the religious experience of all sects of Christians.'

The editor of the Watchman proceeds to com- ment on them as follows:

'Here is a very singular mixture of truth and error. "The foundation of the Christian char- acter," according to this theology, "is in the deliberate, sustained resolution to be Chris- tians!" It would be equally philosophical and scriptural to say, that the production of a man's conscious existence is in his deliberate, sustain- ed resolution to exist. When it can be proved that each individual human being was first gen- erated, or born into the world by an act of his own will, it can also be proved that any one can also be regenerated, or born again by the act of his own will. No one can doubt that a "sus- tained resolution" is necessary to the doing of any possible, voluntary act, but to call this the foundation of Christian character, is as errone- ous as to say that the lowest course of stones in Bunker Hill monument constitutes its foun- dation, irrespective of any thing lower down.'

Is this the doctrine of the Orthodox of the present day? Do they really believe that man by nature, in the exercise of his will, and in the use of means, moral and spiritual, within the reach of all, cannot take a step towards the attainment of religion? With the words of Christ sounding in their ears, declaring little children to belong to his kingdom, do any of the followers of Christ still hold the doctrine expressed in the foregoing comments on Mr. Clarke's sermon!

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

INDUSTRY OF MASSACHUSETTS. Total value for the year ending April 1, 1845, $114,443; capital invested, $59,145,767; hands employed, 152,766.

	Value.	Capital Invested.	Hands Employed.
Boots and Shoes,	14,799,140		45,877
Cotton Goods, all kinds	12,193,449	17,739,000	20,710
Whale Fishery,	10,371,167	11,895,910	11,378
Woolen Goods, all kinds,	8,877,478	5,604,092	7,372
Hay,	5,214,357		
Calico,	4,779,817	1,401,500	2,053
Leather,	3,836,657	1,900,545	2,043
Sperm Candles and Oil,	2,613,796	2,451,917	306
Rolled and Slit Iron and Nails,	2,738,300	1,906,400	1,729
Grain,	2,228,229		
Bleaceing or Coloring,	2,166,000	200,500	211
Machinery,	2,022,648	1,163,850	2,421
Paper,	1,750,273	1,114,537	1,369
Straw Bonnets and Hats, Palm Leaf Hats & Braid,	1,649,496		13,311
Mackerel and Cod Fishery,	1,484,137	1238,640	7,866
Chairs and Cabinet Ware,	1,476,679	477,374	2,594
Cars, Railroad Carriages, and other vehicles,	1,343,576	553,434	1,881
Potatoes,	1309,030		
Hollow Ware and Castings,	1,280,141	713,270	1,267
Vessels	1,172,147		1,017
Butter,	1,116,709		
Wood, Bark, and Charcoal,	1,088,656		2,925
Building Stone,	1,065,599		1,849

The number of Cattle, stock, &c., are as follows:

	Number.	Value.
Asses and Mules,	47	2,785
Cattle,	276,549	5,327,199
Horses,	65,181	3,451,118
Sheep,	354,943	558,284
Swine,	104,740	917,435
Total,	801,460	10,256,821

A MAGNIFICENT CHURCH. A writer in the Christian Reflector, in a letter from New York; thus describes Grace Church, just erected at the upper part of Broadway:

'The building is in the form of a cross, 144 1-2 feet by 100. The top of the cross on the spire is 220 feet from the ground. The appearance of the interior of the edifice is very much like a fairy scene; and if it be desirable to worship in a cheer- ful place, that end is accomplished. Literally a flood of light comes pouring in on the congregation from every side through stained glass, of the most brilliant colors, bright yet soft. The pews are of black walnut, and the panels correspond with the style of the house.'

Ex-Governor Call, of Florida, has presented to Gov. Mosely, a specimen of Florida hemp, made of a plant known as 'bear grass.' It is said to be equal to Manilla hemp. He predicts that this hemp will be more profitable than the Northern hemp, and as valuable as cotton. [Eve. Gaz.

There are *six hundred and forty-two* practicing attorneys in Alabama—so says the Tuscaloosa Monitor, which has received a list from the Circuit Court Clerks.

SPECIAL ELECTIONS. We learn from a state- ment of the Secretary of the Commonwealth, sub- mitted to the House at the request of that body, that the whole number of special elections for mem- bers of Congress since the year 1820, is *one hun- dred and five*. We give below a statement of those Districts in which the largest number of trials have taken place since the year 1830:—

Districts.		Trials.
In Essex North,	1830	12
Bristol,	1830	6
No. 9,	1833	7
" 3,	1842	6
" 6,	1842	5
" 7,	1842	5
" 7,	1844	7

A very great degree of alarm has been created amongst the settlers on the Missouri river, by the discovery of the fact that the beavers have built their dams this season many feet higher than they were ever known to do before. This is regarded as a sure omen of an unprecedented freshet on that river. It seems to be a fact and an extraordinary one truly, that these animals, of all others, are gifted with an instinct which enables them to pro- vide against danger.

A DAUGHTER OF WM. THE CONQUEROR AND HER HUSBAND DISINTERRED BY A RAIL- WAY. Mr. M. A. Lower, one of the most efficient members of the British Archæological Association, and well known within its circle by his contribu- tions, as well as to the antiquarian world at large by his popular publications on Heraldry and the Origin of Surnames, has communicated a very in- teresting discovery made on Tuesday last, the 28th ult., and of which we have been favored with an account for early insertion.

In the course of the railway excavations through the site of the Priory of St. Pancras, at Lowes, the bones of Gundrad, fifth daughter of William the Conqueror, and those of her husband, the first Earl of Warrene, the founders of this renowned monas- tery, have been brought to light! Two leaden chests have been exhumed, and are in the custody of the rector of Southover. [London Lit. Gazette.

AWFUL CALAMITY. The Racine Advocate extra, of Jan. 27th, records the particulars of a terrible calamity which occurred in that village on the morning of that day. The dwelling of the Hon. Marshall M. Strong, absent at Madison, as one of the councillors in the legislature from that county, was consumed by fire, and Mrs. Strong with her son and daughter perished in the flames! The fire occurred before dawn, and Mrs. Strong was awa- kened by the flames, and with the servant girl had rushed out of doors in her night clothes, not yet conscious, however, of the extent of the danger

Mrs. Strong, says the account, at the instant she turned and was made sensible of the danger around her, urged by a mother's all-pervading affection for her offspring, and following the holy impulses of woman's nature, heroically rushed in the midst of smoke and flames, with the frantic hope of saving her children! Ladders were procured by those who gathered to the scene, the windows burst in, and every effort made to prostrate the mass of fire and smoke, and rescue the mother and children, but unavailingly; and a few hours later, the half consumed bodies of the victims were dug from the ruins.

☞ Among the legislative documents of the present session of the Massachusetts Legislature, is an able, elaborate and interesting report by the Ad- jutant General of the State, Henry K. Oliver, Esq. While we should rejoice to witness the entire dis- appearance of the military from the institutions of the Commonwealth, we are not among those who are disposed to discredit the services which are rendered in sustaining what the law and the voice of society continue to demand. We shall contrib- ute, as we have ability, to the production of a pub- lic opinion, which in good season, will dispense with a military organization. In the meanwhile, so long as the government and the people adjudge it necessary to support a militia, we shall be prompt to render the credit and honor that are due to pub- lic officers, in this department as well as in all oth- ers, who discharge their duties with the energy and fidelity which characterize the labors of General Oliver. We thank him particularly for his dis- couragement of the recent custom of 'campaigning' by military companies.

☞ On Sunday, 16th, a snow storm commenced about six o'clock, A. M. which continued with great violence for twelve hours. The quantity of snow, that fell was very great, and it was drifted in particular exposures to such an extent as to in- terrupt travelling. We have not yet heard of much injury on the coast of this neighborhood, or to the east, but the southern papers are loaded with accounts of distressing disasters. The shores of Long Island and New Jersey are lined with the wrecks of vessels. Many lives have been lost.

☞ The Directors of the Western Railroad are said to have concluded to reduce their fares. Hon. George Bliss, having withdrawn from the direction, Addison Gilmore has been unanimously chosen President. The controversy between this road and the Worcester Railroad has been adjusted by mu- tual agreement.

FATAL ACCIDENT ON THE EASTERN RAIL- ROAD. A melancholy accident occurred on the Eastern Railroad, on Friday after noon, 13th. The Portland train, Mr. Prescott conductor, which left Boston at 2 1-2 o'clock, with about 150 passengers, including many ladies, when about half way be- tween Saugus River Bridge and the Lynn Hotel Depot, was thrown from the track, the engine and baggage car being thrown down the bank complete- ly smashed up. The cars were all dragged about the length of the train after leaving the track, very near to the edge of the embankment, and it would seem that nothing but a providential arrest of the cars just at that point prevented the upseting of the whole train down the descent, which must have resulted in the certain destruction of many of the passengers.

Mr. Joshua Gardner, of Portsmouth, N. H. tem- porarily acting as baggage master, was instantly killed, the wheel probably striking him on the head as he was thrown down. He was a very worthy young man, about 24 years of age, the support of a widowed mother, who will mourn, as a widowed mother only can, the loss of a faithful and devoted son. The engineer and fireman were buried be- neath the ruins, but when rescued from their haz- ardous position were found to have fallen so that they were most miraculously preserved alive.

The cause of the accident is supposed to be sim- ilar to that which threw the cars on the Western Railroad from the track at Newton on Thursday evening, to wit, the breaking of one of the chairs and the consequent displacement of the rails which it connected, from the effects of the frost. Mr. Da- vis the conductor of the up-train which left Salem at 2 1-4 o'clock, felt a jar indicating something wrong, as his train passed over the place a short time before the accident, and according to the rules of the road, left positive and particular orders, at the proper place, to have the same righted and the requisite precautions used before the down train should make its appearance. The men, whose duty it was to repair the road, accordingly started in the hand car, we understand, for the purpose, but why the end was not accomplished, or warning given of the danger, or whether the proper signals were given and not seen or understood, we are not informed. If the matter has not been, it should be forthwith investigated strictly.

Mr. Prescott, the conductor, despatched messen- gers forthwith to Boston and Salem for aid, and conducted himself throughout the trying scene in a very commendable manner; and many of the pas- sengers rendered servicable assistance. [Salem Register.

It is very remarkable that though the Eastern Railroad has been in operation nearly eight years, and from three to eleven thousand persons have passed over it each week, yet no serious accident has happened to any passenger; the only persons injured or killed, being men connected with the en- gines on the road. We do not think there is a rail- road in the Union better managed. Mr. Neal, the President, has that happy mixture of firmness and kindness which eminently qualifies him for his sta- tion. The Directors have been unwearied in their exertions to please. They have put a set of large and splendid cars on the track, and have several times changed their hours of running solely to ac- commodate passengers. The conductors, Davis, Ackerman, Annable, Prescott and Maxwell, are proverbial for their politeness as well as for their care. Under their guidance passengers generally feel themselves safe, with the exception of those accidents which in the order of Providence are un- avoidable, and which happen far less often than they might do to an equal number of passengers conveyed in stages. [Mail.

☞ The House of Representatives of Massa- chusetts has decided with great unanimity to insist in all cases, upon a strict compliance with all the provisions of law, as the condition of receiving, by the cities and towns, their portions of the dividend of the School fund of the State.

EXPRESS FROM HALIFAX. The New York Journal of Commerce made arrangements, in con- nection with the Tribune and Sun, for an express from Halifax to New York, on the arrival of the Cambria at the former place. The express pro- ceeded from Halifax to Annapolis or Digby by hor- ses, thence by steamer Kennebec to Portland— thence by railroad or horses, according to circum- stances, to New York.

The express from Halifax arrived in this city by a special engine from Portland, at about 8 o'clock, Wednesday, P. M., 18th, shortly after the Eastern mail, and passed on to New York.

☞ The Cambria steamship arrived soon after 10 o'clock, the same evening in this harbor, in 14 1-4 days from Liverpool.

Parliament was in session. There was a slight pressure in the money market, owing it was thought to the demands of railroad instalments upon the funds.

The Queen opened Parliament, by a speech from the throne in person. Amicable sentiments were expressed by her, and by Sir Robert Peel, in ref- erence to the difficulty with this country about Or- egon.

In the French Chambers, Mr. Guizot has an- nounced, that in case of a conflict between this country and England, France will remain neutral.

The greatest event of the day is the announce- ment of a new system of international trade by the British ministry. Sir Robert Peel has declared, and the Duke of Wellington sustains him in the meas- ure, that he has resolved to open the ports of the Kingdom by reducing to nominal rates the duties on foreign provisions and other articles of impor- tation. This declaration of his determination has naturally produced an extraordinary excitement, as well it may—for it revolutionises the system of modern commerce and business, and will lead to results on both sides of the Atlantic, which time only can develope, but to which we look with the most sanguine satisfaction and hope.

The timber duty is to be reduced, but the rate is not yet declared.

The duty on the coarser fabrics of linen, cotton and woollen is to be altogether abolished; on the finer, to be reduced from 20 to 10 per cent..

Indian corn to be admitted duty free.

Butter and cheese: the duties to be reduced by one-half.

The duty on live animals, fixed by the new tar- iff, is to be abolished, and foreign cattle are to come in duty free.

Corn: in lieu of the present sliding scale, the following to be substituted:—

When the average price of wheat is 48s, the du- ty be 10s, the duty falling by one shilling with ev- ery shilling of rise in price, till on reaching 53s, the duty is to be a fixed one of four shillings.

This mitigated scale to last for *three years;* and by a positive enactment, to disappear on the 1st of February, 1849, leaving for the future only a nom- inal rate of duty.

By this new scale, foreign wheat, which at pres- ent prices pays a duty of 16s, will only pay 4s.

The European Times expresses the opinion that ere long the line of steamers between Liverpool and Boston will be made to leave the respective ports once a week during the eight summer months, and once a fortnight in winter.

Large contracts for railway iron have been re- cently made, at as high a rate as £18 per ton.

NOTICE. Will those friends who send us the names of subscribers, be so kind as to give the full christian names, when convenient. In cities and large villages there are frequently more than one of the same name and with the same initials of the christian name.

3tis feb 7.

☞ WASHINGTON'S BIRTH NIGHT. TEM- PERANCE. A Discourse on the life and character of Washington and "the Temperance Reform," will be delivered on Sunday evening, the 22d inst, at 7½ o'clock, at Tremont Temple, by Rev A. W. McClure. Singing by Professor Woodbury and Choir.

Admittance 6¼ cents.

M. GRANT, President B. T. A. Soc'y.
F. R. WOODWARD, Sec'y. feb21

☞ CONCERT. Mr. TWOMLEY, late Organist of Rev Mr Robbins's Church, gives a Vocal and In- strumental Concert at the Melodeon, THIS (Satur- day) EVENING, when he will be assisted by Mr Delavanti and the principal professional talent of this city. feb21

☞ PEALE'S COURT OF DEATH. The N. York Tribune says;—Peale's great painting of the Court of Death, which has been visited by thousands of our citizens, and over whose grand conceptions our first artists have spent hours in patient and appreci- ative study, will be removed to Boston on the 16th inst. It was intended to exhibit this painting in Newark, but it was discovered that there was no room there of sufficient dimensions for its proper disposition. f21

☞ SOCIETY FOR THE PREVENTION OF PAUPERISM. The annual address before this As- sociation will be delivered on Sunday Evening, Feb. 22, by Rev. John T. Sargent, at the Central Church, Winter street

A collection will be taken up. The public are re- spectfully invited to attend.

MARRIAGES.

In this city, on Tuesday evening, by Rev Mr Dorr, Mr Joseph A. Wellington to Miss Ellen A., daughter of Billings Smith, Esq., all of Lexington.

9th inst, by Rev Mr Lothrop, Mr Charles H. Todd of New York, to Miss Mary Elizabeth, daughter of J. S. Wright, Esq.

In Plymouth, by Rev Dr Kendall, Mr James Till- son, to Miss Hannah Thomas.

In Templeton, 21st ult, by Rev Mr Wellington, Mr Edson Higley to Miss Sarah Swallow.

In Northampton, 28th ult, by Rev Mr Ellis, Mr James H. Searl to Miss Caroline R., daughter of Wm C. Prentiss, Esq.

In Charlestown, 8th inst, by Rev H K. Green, Mr Charles P. Bixby of this city, to Miss Flora L. May- hew of C. Also, 9th inst, Mr Jonathan Phelps, to Miss Matilda Bachelder, both of Boston.

In Shelburne, 1st ult, by Rev Theophilus Packard, Jr. Mr Joseph A. Stevens of Northfield, to Miss Jane Wells of S. Also, 22d ult, Mr Barnabas Wells of Buckland, to Miss Louisa Wood of S., and Mr Abner Peck to Miss Lucretia Allen, both of S.

In Buffalo, N. Y., 3d inst, by Rev Mr Hosmer, Mr William Coleman, merchant, to Miss Maria Antoinett Smith.

In Baltimore, 10th inst, by Rev G. W. Burnap, Wm Remington, of Philadelphia, to Caroline, daughter of Nathaniel Williams, of B.

DEATHS.

In this city, 1st inst, Edward Francis, child of Wm and Mary Allen, aged 1 year.

16th inst, Mrs Charlotte M., wife of Reuben Rich- ards, Esq. and daughter of John Odin, Esq. 32.

16th inst, Capt Josiah A. Ober, formerly of Salem, 50.

7th inst, Mary, wife of Jeremiah Lee, Esq. 70.

In Fitchburg, 1st inst, Sarah, daughter of Dr Abel and Mary K. Fox, 15 yrs 26 days.

In Cambridgeport, 15th inst, of consumption, Mr. Frederick B. Callender, 39.

In Roxbury, 15th, of consumption, Mr Ebenezer G. Cheney, 23.

In Newton, 15th, Mary Ann Pettee, 41.

In North Andover, 16th inst, Chloe, wife of the late John Carlton, 62.

At Point Shirley, 14th inst, Mr Andrew Tewks- bury, 83.

In Shelburne, 14th inst, Mrs Fanny M. Miller, 28.

In New York, 14th inst, Mr Edwin Lane, 74 yrs. 9 mos. His remains were to be taken to West Cam- bridge for interment.

On board brig Sea Eagle, 2d inst. on her passage from Cape Haytien to Boston, David W. Hall, of Charlestown, 43, son of Milton Hall of Boston.

DR. JOHN C. WARREN

On the Preservation of Health.

WILLIAM D. TICKNOR & CO., corner of Washington and School streets, have just pub- lished the second edition of Physical Education and the Preservation of Health, by John C. Warren, M. D., Professor of Anatomy and Surgery in Harvard University. Price 25 cents, neatly bound in embossed cloth.

"We are aware of no treatise on the subject which contains so much important information in so portable and compact a shape. The great reputation of the author gives to all his observations on authority which could belong to few others." [Boston Courier.

"Unlike most works upon health, intended for gen- eral use, this book is neither voluminous nor expen- sive. The sound principles and directions it contains are condensed in so interesting a manner as to render it an invaluable companion. Attention to its precepts in regard to fresh air, exercise, &c., will change the pallid hue upon the cheeks of our young females to a fresher bloom, than can be done by cosmetics, or art. In short, it is one of those rare works which now and then appear, that ought to be in the possession of ev- ery family throughout the land." [Boston Daily Adv.

"But a few days have elapsed and the first edition of this little book is entirely exhausted; thus evincing that when an able teacher does appear and impart in- struction so that he can be understood, the people will readily listen to him. The work is invaluable; plain, and concise in style; clear and firm in its teachings, it should be in the possession of every family in the country." [Boston Transcript.

"Among the numerous works which have appeared for the guidance of man in the stablishment of a vig- orous constitution, this treatise on 'Physical Educa- tion' must be considered as entitled to the highest con- sideration; for it is founded upon established anatom- ical principles, and an array of facts, which have been verified by the long and honorable career of one of the most distinguished practitioners and professors of sur- gery and medicine, that has appeared in this or any other country within the 19th century." [Courier. feb21 1is2os

DAMAGED BOOKS—CHEAP. Martineau's Discourses, 12mo, price 50 cents; Burnap's Ex- pository Lectures, 12mo, price 60 cents; Norton's Statement of Reasons, 12mo, price 75 cents; Palfrey's Lectures on Jewish Scriptures, 8vo, vol 1, price 1,50; Greenwood's Discourses, 2 vols, 12mo, price 1,62; Endeavors after the Christian Life, 12mo, price 50; Sparks's Letters on Episcopacy, 12mo, price 50c.

The above, with many other valuable works, hav- ing been injured by water, and removal, will be sold at low prices, by the publishers, JAMES MUNROE & CO., 134 Washington, opposite School street. feb21 tf

RUSSELL'S ELOCUTIONARY READER; may be had at the Christian Register Office, No 1½ Water street, up stairs, The Young Ladies Elo- cutionary Reader; containing a selection of Reading Lessons, by Anna U. Russell: with Introductory Rules and Exercises in Elocution, adapted to Female Readers, by William Russell, author of 'Lessons in Enunciation,' &c., Instructor in Elocution at Abbot Female Academy, Andover, and Bradford (Female) Academy, Bradford, Mass. f21

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POETRY.

[For the Register.]

THE DEATH OF THE FAITHFUL.

"On one occasion, he seemed to fancy himself to be about to administer the communion. He called all his family about him, and spoke to them in words like those with which he was accustomed to address his own flock on such an occasion.—As if inspired by the very spirit of his own boundless benevolence, he stretched out his feeble arms, saying, 'he intended it for all; he would gather all to his embrace.'" [Life of Henry Ware, Jr. pp. 450, 451.

Faithful had been his toil,
And works, not years, had turned his locks to grey;
Of Christ's own vineyard had he tilled the soil,
And like his Master, scattered round his way
Good seed from day to day.

And ever, as he wrought,
While the hand knew no rest, the grateful soul
Deemed all too poor the offerings which he brought;
And now the spirit, tired of earth's control,
Yearned for its heavenly goal.

A cloud was on his mind,
Soon to give place to ever beaming light.
No longer to the present scene confined,
The soul, while love supplied the place of sight,
Had visions of delight.

The consecrated bread
He seemed among a well-known band to share;
Again with spiritual food he fed
The much-loved people of his earliest care,
And poured his soul in prayer.

His feeble voice arose,—
From former days how altered, yet the same.
How the rich stream of holy feeling flows,
Poured in his praise who full of mercy came
In God his Father's name.

His feeble arms he spread;—
Love, like his Savior's, beamed upon his face.
"Thus would our blessed Master call," he said,
"All, all earth's children to his fond embrace,
Partakers of his grace."

Soon passed that visioned scene;
The mind asserted her awakened power,
And calm, with not a doubt to intervene,
The soul, assured of her immortal dower,
Waited her parting hour.

'Tis o'er! thou holdest now
Communion with the Father and the Son;
Thy loved ones here in hopeful meekness bow,
Learning of thee, how duty may be done,
And bliss celestial won.

Nashua, N. H. S. G. B.

ACCEPTABLE WORSHIP.

Not with trees of Lebanon
Would we raise
Altars—Thou all-blessed One—
To thy praise.
No! our altars, Lord! shall be
Bosoms of sincerity.

Not with blood of goats or kine,
Would we pour
Offerings to Thy name divine;
But adore,
In the meekness and the peace
Of our spirit's loneliness.

Not with incense steaming high,
Would we mount
To Thy temple, in the sky,—
Glory's fount!
But in hymns as gently breath'd,
As the dews by twilight wreath'd.

FRAGMENT

On entering a Place of Worship alone, on the Evening of a Week-day.

All hushed! With what a thrilling deadness falls
The footstep echoing round the dusky walls!—
Mysterious dews shed round an icy balm
That strikes the checked heart with electric calm;
The breath of desolation chills the pile,
And silence muses in the glimmering aisle.
Yet, though the spot, so dim, so void and still,
Fling o'er the heart a moment's transient chill,
There is not in that lone and mellowed gloom
Aught of the cold forlornness of the tomb;
And, though 'tis silent as the last mute bed,
Death is not here—but Life awhile is fled.
In such a haunt pale Thought might wish to dwell,
And paler Sorrow find a welcome cell.

[Crediton.

MISCELLANEOUS.

ST. SEPULCHRE, LONDON.

Robert Dowe, in his lifetime, on the 8th of May, 1705, gave 50*l.*, to the end that the vicar and church-wardens of this parish should, forever, cause a bell to be tolled, and certain words to be delivered to the prisoners ordered for execution, in the form and manner specified in the terms of his gift, as set forth in the old will-book. An annual sum of 1*l.* 5*s.* 8*d.*, in respect of this gift, is charged upon the parish-estate in West Smithfield. It is paid to the sexton, who employs a person to go to Newgate on the night previous to every execution, where he offers to perform every prescribed duty; which is always declined, as all needful services of that kind are performed within the prison. Noorthouck, in his 'History of London,' gives the words of the exhortation. He states that the sexton 'comes at midnight, and after tolling his bell, calls aloud—

'You prisoners that are within,
Who for wickedness and sin,

after many mercies shown to you, are now appointed to die, to-morrow in the forenoon, give ear and understand, that to-morrow morning the greatest bell of St. Sepulchre's shall toll for you in form of and manner of a passing bell, as used to be tolled for those that are at the point of death; to the end that all goodly people hearing that bell, and knowing it is for your going to your deaths, may be stirred up heartily to pray to God to bestow his grace and mercy upon you whilst you live. I beseech you for Jesus Christ's sake, to keep this night in watching and prayer, to the salvation of your own souls, while there is yet time and place for mercy; as, knowing to-morrow you must appear before the judgment seat of your Creator, there to give an account of things done in this life, and to suffer eternal torments for your sins committed against him, unless upon your hearty and unfeigned repentance you find mercy through the merits, death, and passion of your only mediator and advocate Jesus Christ, who now sits at the right hand of God to make intercession for as many of you as penitently return to him.' On the morning of execution, as the condemned criminals pass by St. Sepulchre's churchyard to Tyburn, he tolls his bell again; and, the cart stopping, he adds, 'All good people pray heartily unto God for these poor sinners, who are now going to their death, for whom this great bell doth toll. You that are condemned to die, repent with lamentable tears; ask mercy of the Lord for the salvation of your own souls, through the merits, death, and passion of Jesus Christ, who now sits at the right hand of God, to make intercession for as many of you as penitently return unto him: Lord have mercy upon you! Christ have mercy upon you! Lord have mercy upon you! Christ have mercy upon you!'

[Bishop Hall.

THE TURKISH EMPIRE.

The following notice of a recent discourse, in Philadelphia, from the U. S. Gazette, is full of interest. Dr. Durbin has recently visited the place of which he speaks:—

"The Lecture delivered last evening, before the Mercantile Library Association, by the Rev. Dr. Durbin, was listened to with strong interest, by a very large audience. His subject was the "Condition and Prospects of the Turkish Empire," and he commenced his remarks by saying that every thing of importance or interest in Ancient History, took place within its limits. On the eastern margin of the Empire, was the birth place of the human family and within her boundaries was the origin of the Christian religion, which has formed the world and made it what it is. All religious feelings were derived thence, and the present condition of the Western World, our world, is to be referred to the East, and what we mean by the East, is the Turkish Empire.

When a traveller passes from Europe into Asia, he moves from day into night—from the activity, the spirit and the enterprise of life into the shadow of death; and the lecturer gave utterance to the feelings which he had realised on his entrance into Turkey, more than his conceptions, of its stillness, desolation, deep consumption, and decay. The purpose of his lecture was to inquire into the causes of this wasting away of the empire, and he first considered those evidences of decay which strike the eye of every traveller, and awaken him to a sense of national desolation without at the same time showing the cause.

One of these the traveller would find to be the difficulty of passing from place to place. From Piræus, the port of Athens, up to the Capital, a distance of six miles, the road is a mere path, to thread which a guide is necessary. From Smyrna, the capitol of ancient Ionia, to the ancient city of Ephesus, there is but a mere bridle path or camel track; and if now and then the traveller stumbles upon a piece of pavement, it is but a memento of a power that once had an existence but is no more, and of a people who have passed away. But above all, the greatest evidence of decay was in the ruined cisterns which the traveller will frequently meet with.

In the East where water is life and the source of fertility—a well is the foundation of a city, and its fulness is the continuance of that city. Approaching the city of Tyre, there rise up before the eye, tremendous masses of masonry, which on nearer inspection, prove to be immense cisterns, constructed to receive the water conveyed in earthen pipes from Mount Lebanon. Two of them are connected by an arch at the top, which served as an Aqueduct—but the third stands alone—the light arch having fallen in ruins—and across the plain, the remains of the arches which supported this aqueduct, are the proofs of the vast labor bestowed to convey water into the ancient city of Tyre.

Going down upon the coast the same decay is visible in commerce. At Tyre two small skiffs alone were to be seen at the time the lecturer visited it.

The towns also exhibit this decay, and in but two or three instances did the lecturer observe new buildings; and these were in the Pyræus, the Frank quarters of Smyrna, and in Constantinople; in which latter place the desolation of fire had made them necessary.

Through Egypt, the towns are built of the ruins of past cities and towns; and as he passed through the tortuous streets and lanes of Jerusalem, the lecturer remarked the walls to be composed of relics of past beauty; and the vast cemeteries which line the road, and are met with every two or three hours by the travellers, are silent but sufficient mementoes of the greatness of a nation, whose numbers and whose power are vanishing. Even in the rich vallies of Asia Minor, one of the most favored portions of the globe, they spread out in vast desolateness; and the curious traveller, who closely looks at the stones which rise thickly above the graves, will see that they are fragments of pillars, sculptured friezes, and works of art that have been magnificent.

The lecturer then considered the decay of the people, the present number of the population of the Empire in comparison with what it had been: exhibiting a mournful and rapid falling away, so much so that there is now *one-fourth* of the number that there was 200 years ago.

We are obliged to pass over many interesting points illustrative of the decay of the Empire, the intrusion of European products into the Turkish markets, the depreciation of the Turkish Coin, the want of interest in religion, the infrequency of the Pilgrim Caravans to Mecca, and the indisposition of the Turk toward Christianity.

The manner in which citizenship was acquired by a conquered people under the Moslem government, was in the requirement of embracing the Mahommedan religion, and the internal regulations of the nation were accurately and graphically described—the Armenians, Greeks, Copts, Syrians, and Jews being governed by the heads of their own people, who stand in a representative capacity to the Turkish government.

The first cause of this national decay, he thought lay in the loss of the fanatical valor of the Turks which early distinguished them.—Their doctrine of *predestination* sustained them in their work of overrunning the countries they formed into the Turkish Empire, when they descended from the mountains, a young, hardy and vigorous people, for they deemed they were predestined to conquer. But when the Sacred flag was twice beaten back from the walls of Vienna—the last time by John Sobieski—that same sentiment of predestination led them to believe that their mission had been accomplished, and they could do no more.

The rise of the Muscovite power shortly after this, and the inroads it made upon the Ottoman Empire were then traced, and the lecturer observed that although Russia had advanced somewhat further than she should have done, yet she had never yielded an inch to Turkey, and there existed in the followers of the Greek Church in Russia the settled feeling that as the Cross was received in Russia from Constantinople, it must be received from Russia to Constantinople; and this he thought was the true solution of the great Eastern question which the five great Powers are now endeavoring to solve. The Turks having lost confidence in themselves and are therefore powerless.

The lecturer here sketched the influence which Christian principles had upon the nation, how far they had penetrated, and what results had been produced—and he especially adverted to the attempt of the late Sultan and the present one, to re-invigorate the nation by the introduction of European and Christian principles into the minds of the people. And he proved how futile was the attempt, by showing that while the Moslem venerated the Koran,—which formed the only constitution of the Empire—it would be impossible to engraft Christian principles and actions upon the minds of the believers in Mahomet. He was of the opinion that the fate of the empire was sealed, and that no power could save the doomed nation from its downward course to extinction.

We have omitted many points of interest in this sketch of a very able lecture, but where every sentence revealed something new, it became impossible to compress even the spirit of what was uttered into the space we have at command. Those who listened to it must have felt that they were instructed, and that the views of the lecturer were of sterling value."

Would you die happy? Live well. A selfish man and the man of pleasure, are never prepared for death, and none would be if life were lengthened out a thousand years. A little more sport—a few more dollars—is their cry—and thus it would be continually;—wisdom is crowded out of life and they hurry on, till in a moment unexpected, the icy hand is upon them. To die well, we must live well. Nothing will bring more peace to a dying bed, than the reflection of a well-spent, useful life.

THE ADVENTURES OF A CHAMOIS HUNTER.

'Ah! write it all down, and I'll tell you something about the cunning of the Chamois, that no one has heard before,' said a Styrian Chamois-hunter, to Mr. Khol, the traveller; and in truth he told him a most wonderful and interesting story, which shows not only the cunning of that animal, but the wonderful and great love of its young ones which God has implanted in its breast. The Chamois is a species of wild goat, which is found in Alpine countries, and esteemed valuable for the sake of its skin, of which is made a very fine kind of leather. The Chamois hunters often run great risks in pursuing them; and the relation of the Styrian Chamois-hunter was as follows:

'The previous year he had found a geis or female Chamois ready to bring forth. He had followed her for eight days, to see where she would deposit her young. Sometimes he took off his shoes, and climbed on his bare feet, like a cat; and once, when he had to clamber up the steep face of a rock, he cut off all the buttons from his clothes, that they might not make a jingle. At last he discovered the two young ones in a niche at the top of a high rock, in a *kath*, as the hunters call it. The little ones were sporting round the mother, who glanced, from time to time, down into the valley, to watch for any hostile approach. To avoid being seen, our hunter made a great circuit, and so reached a path that led to the kath. Exactly in front of the niche the rocks descend perpendicularly to an immense depth. At the back was another steep descent. Some fragments of rock reformed a kind of bridge between the large masses; but these were placed too high to be accessible to the little ones, and could only be available for their mother. The hunter rejoiced as he contemplated this position, and pressed upon the animals whose escape seemed impossible.—When the old one caught sight of him, she measured with a glance the unfavorable disposition of the rock, she sprung upon the hunter with the fury that maternal love will breathe into the most timid creatures. The danger of such attacks is less from the thrust, which is not very violent, than from the endeavor of the animal to fix the point of its horns, which are bent like fish-hooks, in the legs of the hunter, and then press him back down the precipices. It happens sometimes that the Chamois and the hunter thus entangled, roll into the abyss together. Our hunter was in no condition to fire at the advancing Chamois, as he found both hands necessary to sustain himself on the narrow path; he therefore warded off the blows as well as he could with his feet, and kept still advancing. The anguish of the mother increased. She dashed back to her young, coursed round them with loud cries, as if to warn them of their danger, and then leaped up the before named fragments of rock, from which the second but more difficult egress from the grotto was to be won. She then leaped down again to her little ones and seemed to encourage them to attempt the leap. In vain the little creatures sprang and wounded their foreheads against the rocks that were too high for them, and in vain the mother repeated again and again her firm and graceful leap, to show them the way. All this was the work of a few minutes whilst the hunter had again advanced some steps nearer. He was just preparing to make the last effort, when the following picture, which was the particular circumstance he referred to in speaking of the Chamois' cunning, met his astonished eyes:—The old Chamois, fixing her hind legs firmly on the rock behind, had stretched her body to its utmost length, and planted her forefeet on the rock above, thus forming a temporary bridge of her back. The little ones in a minute seemed to comprehend the design of their mother, sprang upon her like cats, and thus reached the point of safety. The picture only lasting long enough to enable their pursuer to make the last step. He sprang into the niche, thinking himself now sure of the young Chamois, but all three were off with the speed of the wind, and a couple of shots that he sent after the fugitives merely announced by their echo to the surrounding rocks that he had missed his game. [Khol's Austria.

NEW ENGLAND VS. WEST INDIES.

Many of our readers, says the Maine Farmer, are apt to think that the climate of North New England is pretty cold and severe, and that a Southern position, like that of the West Indies, must of necessity, be the very seat of temporal happiness; because the climate is warm, and fruits and flowers are constantly on hand.—Those who have been there do not report such a state of bliss as some would feign consider it.

We have been much interested with some letters, or "numbers," that have appeared in the Nashua Gazette, by Charles J. Fox, entitled "Sketches of West Indies." In his third number he speaks of matters and things in Santa Cruz, and among other things he notices the fruits, and compares them with those of New England. After naming over the many varieties which grow there, he goes on to say: Do you envy the Santa Cruzians? I do not.—I prefer the flavor and decided character of our own fruits. They call them sour—but theirs are generally insipid, and often sickish. We are compelled to learn to like them, as many here learn to like musk melons. An *exchange would be a loss to us.* The poor creatures have neither apple, pear, peach, plum, cherry, nor currants—neither strawberry, raspberry, blackberry, blueberry, whortleberry! Think of their deprivation, and rejoice at your own better fortune. The few weeks of poverty are worth more than the whole year of their abundance.

Speaking of the garden of Dr. Stevens, who had gathered together all the choice fruits of different parts of the globe, he says: He was trying hard to cultivate the apple and the pear, but the latter did not succeed. The former (the apple) grew *about six feet high and as large round as one's thumb, by being supported.* It was then bearing two genuine apples, one of them full grown, as large as a walnut, and the other, half as large. The doctor was delighted, of course, with his success, as every enthusiast ought to be, *but it takes our winters to raise our apples.* Now what think you of that? Speaking of the luxuriance with which the tropical plants and trees grow, he observes, that warmth which exerts so favorable an effect on vegetable life, acts very differently upon animals.—Leanness, or thin covering, and inactivity, are characteristics. The larger animals are a curiosity to a stranger. I wish, said he, I were an artist, so that I could present them bodily, for their like is hardly found in Natural History.

Woolless sheep, with here and there a straggling bunch of hair, looking like consumptive goats: hogs, sharp-nosed, slab-sided and long-legged, with immense curly tails—long necked hens, without tails, and set up on legs like stilts—weak cur dogs, which must have been descendants of him who had to lean against a post to bark—these and similar specimens greeted our eyes every where. It seemed that he disliked their habits as much he did their appearance. The cocks crow, and the dogs bark all night,—white Guinea hens and cats lend an occasional screech to keep up and swell the harmony.

Such are some of the results and products of the sunny clime of the West Indies. We think we should prefer a little cooler spot than the one that we now inhabit, to one so fervid as that; especially when the extra size and number of musquetoes, cockroaches, and scorpions, are taken into view.

HINTS TO PREACHERS.

The following hints, which we copy from the editorial columns of "The Pulpit," are too plain to be misunderstood, and too good to be forgotten. This is our reason for copying them, and our apology (if any is needed) for giving them so prominent a place. [Sabbath Recorder.

Long Sermons. Long sermons are not profitable—scarcely sufferable.

It is only on extraordinary occasions and from extraordinary speakers, that they can be tolerated at all; and it is doubted whether, on any occasion, or from any man, a sermon of an hour and a quarter to two hours in length, can be as useful as one which comes short of an hour. Three-quarters of an hour is full enough for the average length of sermons. It were better that they fall short of that time, than exceed it. Young preachers can be seldom justified in preaching more than *thirty minutes.*

There are many preachers who are always unpopular where they labor, who would pass well if they would put all the *thoughts* of an hour's performance into one of half an hour, or less. A young preacher who can talk good sense and good divinity for twenty minutes, does well, and he stands a thousand times better chance to make a useful preacher, if he be content with that, than he does to act from the notion that brevity is a mark of a small mind, and that, to pass well, he must preach as long as the generality of preachers do. Dr. Clarke said, when he was well advanced in the ministry, that he often preached but ten or fifteen minutes, and that for the reason that he had no more to say upon that subject at that time; and what he had said he did not consider worth a repetition *then* and *there.* A preacher should never exhaust his subject, but leave it fruitful; then the people will come again.

The Rechabites. The English traveller, William Buckingham, mentions in some parts of recent narrative of his travels in Asia, that he visited the Rechabites, who still live in tents, and adhere faithfully to their pledge, in obedience to the command of Jonadab their father. But we have another witness to the present existence of this remarkable people in the Rev. Joseph Woolff, a Missionary of great celebrity, who states as follows: "On my arrival at Mesopotamia, some Jews that I saw there, pointed me to one of the ancient Rechabites. He stood before me wild, like an Arab, holding the bridle of his horse in his hand. I showed him the Bible in Hebrew and Arabic, which he was rejoiced to see, as he could read both languages, but had no knowledge of the New Testament. After having proclaimed to him the tidings of salvation, and made him a present of the Hebrew and Arabic Bibles and Testaments, I asked him, "Whose descendant are you?"—"Mossea," said he boisterously, "is my name, and I will show you who are my ancestors."—On which, he immediately began to read from the 5th to the 11th verse of Jeremiah 35.—"Where do you reside!" said I. Turning to Gen x. 27, he replied, at Hadoram, now called Sanan by the Arabs,—and again referring to the same chapter, 30th, verse, he continued, "At Mesha, now called Macca, in the deserts around those places, we drink no wine, and plant no vineyard, and sow no seed; and live in tents, as Jonadab our father commanded us.—Hobab was our father too. Come to us, and you will find us *sixty thousand* in number, and you see thus that the prophecy has been fulfilled." "Therefore thus saith the Lord of Hosts, the God of Israel; Jonadab the son of Rechab, shall not want a man to stand before me forever," and saying this, Mossea the Rechabite mounted on his horse and fled away, leaving behind a host of evidence in favor of Sacred Writ."

The same respectable Missionary describes the Rechabites as fine, healthy looking men, of great simplicity, of kind manners, and very intelligent.

Cincinnati. This thriving city is built on two tables of land, rising like terracees, the one elevated sixty feet above the river, and the other more than one hundred feet. The river is so variable as not to admit of wharves, but the numerous steamboats which are to be seen here at all times are moored to the bank, which is precipitous, quite too much so for convenience. The highest rise of the river above low-water mark is about sixty feet. The city is regularly laid out, and surrounded on two sides by steep hills, formed by layers of earth and strata of gray fossil lime stone. On the upper table have been found teeth and other bones of the mastodon and mammoth. Some of the hills have been extensively quarried, for the sake of the stones they contain, and also to make sites for building. On one of them the citizens have erected an observatory, and furnished it with a valuable telescope: and Mr. Prentice, editor of the Louisville Journal, says, that the people of Cincinnati have monopolized the moon, forbidding all persons from looking at "the silvery queen of night," unless they pay tribute to themselves.

Religion in Texas. The Texas Bible Society has resolved to supply every family in the state with a copy of the sacred scriptures, and $1000 worth of publications of the American Bible Society have been received for that purpose.

CHRISTIAN HYMNS; FOR PUBLIC AND PRIVATE WORSHIP. Compiled by a Committee of the Cheshire Pastoral Association. Second Edition.

The publishers respectfully ask attention to this new Collection of Hymns for the Societies of the Unitarian denomination. The highest commendations have been bestowed upon it by those by whom it has been examined, and who are well qualified to judge of its value.

Among the peculiar merits of this Collection are—the very large number of its Hymns, much larger than that of any other of our books—its great variety of subjects, and number of hymns under each head—its systematic arrangement—'the good taste of the selection, and the large number of beautiful pieces, which are in no similar work'—'its hymns suited to all the occasions on which Christian worshippers are drawn together,' occasions which in other collections have not been considered—and lastly, its low price.

As an evidence of the estimation in which the 'Christian Hymns' is held, we are permitted to give the following:

[Extract from a letter by Rev Dr Francis, of Cambridge.]

'I have looked through the book with great satisfaction; and I feel that our community are under much obligation to 'the Committee of the Cheshire Pastoral Association' for this very valuable contribution to the beauty and interest of public worship. I find in your collection many hymns that are new to me, and—what I should hardly have expected—are likewise among the best that I have ever seen. The selection is made with great good taste, and with a judgment that happily provides some fitting strain of sacred poetry for every occasion and subject. The number of hymns is large, but I think none too large; and it is surprising how few poor ones there are among so many.'

The following Societies have already introduced the 'Christian Hymns' into their Churches:—
Broadway Society, South Boston, Mass.
Rev Mr Stearns's do, Hingham, Mass.
Rev Mr Coe's do, East Medway, Mass.
Rev C. Palfrey's do, Barnstable, Mass.
——— ——— Chapel, Taunton, Mass.
———, Hopkinton, Mass.
Rev Mr Leonard's Society, Dublin, N. H.
Rev Mr Livermore's do, Keene, N. H.
Rev Mr Whitwell's do, Wilton, N. H.
Rev Mr Cutler's do, Peterboro', N. H.
——— ———, Pomfret, Vt.
——— ———, Troy, N. Y.
Rev C. Bradford's, Bridgewater, Mass.
Rev H. Lambert's, East Cambridge, Mass.
Rev Mr Tilden's, Concord, N. H.
Societies about furnishing themselves with Hymn Books, are requested to send to us for copies of the above for examination.

CROSBY & NICHOLS, Publishers,
o4 118 Washington st.

ENLARGEMENT OF THE CRISTIAN EXAMINER. On the first of January, 1846, will be commenced a new volume of The Christian Examiner and Religious Miscellany.

The Examiner for 1846 will be enlarged by the addition of *twelve pages to each number*, or *seventy-two pages in the year*, without increase of price, and on account of this improvement the publisher respectfully asks an increase of patronage.

Rev Drs Lamson and Gannett will continue to edit the Examiner.

Contents of No. CXXXIII for Jan. 1846, to be published on Thursday next.
Art 1. St Augustine and his Times.
2. Rev John Andrews, D.D.
3. New Hymn Books.
4. Duty of American Women.
5. On Christian Union.
6. Stuart on the Old Testament.
7. Christianity without Christ.
8. Life and Character of Dr Ware.
9. Plato against the Atheists.
10. Prisons and Prison Discipline.
Notices of Recent Publications.
Intelligence.
Editors' Notice, &c. &c.

WILLIAM CROSBY, Publisher,
d27 118 Washington st.

TEETH
INSERTED ON A NEW PRINCIPLE,
AND ON
UNUSUALLY FAVORABLE TERMS.

DR. MORTON, No 19 Tremont Row, at the former office of Wells & Morton, is induced from strong considerations (that he is really in possession of the most valuable inventive that has ever been made either in the dental art or any other wherein personal comfort is much concerned) to make known by advertisement, the new invention for supporting Teeth in the mouth, it being a method which is not in general use and one that enables him to make a perfect fit render them useful and ornamental, being subject to none of the difficulties or objections that usually attend artificial Teeth, such as moving about, cutting the jaws, or to the great mortification of the patient, dropping down and shaking about.

Being fully aware of the light upon which the mere assertions of the advertiser is justly looked upon at the present crisis, I should be very reluctant to come before the public with these strong assertions were it not that I am willing to have my method tested by all who desire it, upon such terms as I think no candid person can make the sightest objection to.

Being convinced that when this principle of inserting Teeth shall become more generally known, and thoroughly appreciated, that the countenances of thousands will be brightened up and freed from wrinkles, and that I shall have the satisfaction of bringing it more immediately before the public.

I have now determined to insert Teeth, until further notice, without receiving compensation when they are inserted for anything except the cost of constructing them until the expiration of 3 or 6 months, or until sufficient time has elapsed to give the patient an opportunity of satisfying themselves whether this principle is really valuable and superior to any other method of inserting Teeth, at which time the compensation will be required that is previously agreed upon.

CHEAP LIST OF UNITARIAN BOOKS.—The following list of Unitarian Books will be sold for the present at the annexed low prices, for *Cash.*

Palfrey's Academical Lectures on the Jewish Scriptures, 2 vols, 8vo,	3,50
Palfrey's Lowell Lectures, with Memoir of Lowell, by E. Everett, 2 vols 8vo,	2,75
Channing's Complete Works, edited by the Author 6 vols, 4th edition,	4,00
Buckminster's Complete Works, with Memoir, 2 vols 12mo, 3d edition,	2,50
Noyes's Hebrew Prophets, 3 vols, 12mo,	2,50
Norton's Genuineness of the Gospels, vols 2 & 3, 8vo,	4,50
Noyes's Translation of Job, 2d ed, 12mo,	80
Ware's Life of Rev Dr N. Worcester, 12mo,	50
Jesus and his Biographers, by Rev W. H. Furness, 2d ed, 8vo,	2,00
Burnap's Lectures on Christianity, 12mo,	80
Human Life, or Practical Ethics, translated by Rev S. Osgood, 2 vols 12mo,	1,50
Livermore's Commentary on the Gospels, 2 v 12mo,	1,50
Sparks' Letters on Episcopacy, 2d ed, 12mo,	63
Peabody's Lectures on Christian Doctrine, 2d edition, 12mo,	50
Ware's Life of the Savior, 5th ed, 18mo,	40
Whitman's Letters on Divine Rewards, &c. 12 mo,	50
Worcester's Last Thoughts on Important Subjects, 12mo,	60
Ware's Selections from Priestley, 12mo,	50
Belsham's Exposition of the Epistles, 4 v, 8vo	6,00
Christian Examiner, complete, 120 Nos, or 38 vols,	25,00
Unitarian Miscellany, edited by Sparks and Greenwood, 6 vols, 12mo,	2,00
Sparks's Collection of Essays and Tracts, 6 v, 12mo,	6,00
Unitarian Tracts, 12 Nos in a vol, 18 vols 12mo	9,00
The Backslider, by Mrs Lee, 6th ed, 18mo,	25
The Skeptic, by Mrs Follen, 7th ed, 18mo,	25
Ware on the Formation of Christian Character, 12th edition,	31
Palfrey's Sermons on Duties, Conditions and Relations of Private Life, 2d ed, 12mo,	67
Parkman's Offering of Sympathy, 3d ed, 18mo,	50
Greenwood's Sermons of Consolation, 2d edition, 16mo,	67
Martineau's Endeavors after the Christian Life, 12mo,	63
Livermore's Commentary on the Book of Acts, 12mo,	75
Norton's Statement of Reasons for Not Believing the Trinity, 12mo.	75
Greenwood's Sermons, 2 vols 12mo,	2,00
Channing's Self Culture, 12th thousand, 32mo,	30
Well's' Sermons, selected by Messrs Bartol and Peabody, 16mo,	50
Brooks' Family Prayer Book, 12mo, 12thed,	67
Furness' Domestic Worship, 3d ed, 12mo,	60
Farr's Family Prayers, 16mo, 2d edition,	40
Lays of the Gospels by Bulfinch, 16mo, &c. &c. &c. &c. &c. &c.	60

Persons at a distance, or in those places where Unitarian books are not *kept for sale*, can be supplied at the above prices, by forwarding their orders, and when a number of works are selected, a further discount will be made by the Publishers, JAMES MUNROE & CO., Agents of the American Unitarian Association, 2 School st.

*** A large assortment of Juvenile Works for Sabbath School Libraries for sale at low prices. d13

A BOOK FOR EVERY AMERICAN WOMAN. The Legal Rights, Obligations and Duties of Women, by Edward D. Mansfield, A. M., Late Professor of History in Cincinnati College.

The above work, we believe, will prove to be a most valuable addition to the literature of our country, and of incalculable advantage to the sex for whom it is designed. It is an able and clear exposition and embodyment of the Laws of the United States relating to Woman, in her several relations, as Maiden, Wife, Mother and Widow; with a history of Woman from the earliest period to the present time, and how her condition has been affected by the laws of different countries and in different periods of the world; with illustrations drawn from the Hebrew, Roman and Feudal civil systems, with sketches of the character of Rebekah, Hannah, Esther, Cornelia, Portia, Agrippina, Eleanor, Queen of Love, Joan of Arc, &c. &c.

The Editor of the Daily Gazette, Cincinnati, thus speaks of the Work: 'We should be quite willing to certify in advance, that any book written by Mr. Mansfield would be a good one; for there is no better scholar or writer among us; no one of purer principles, or more patriotic impulses. But we have looked into this book, and are satisfied that it is highly creditable to Mr Mansfield's talents and industry, and worthy of his reputation as a writer. The subject is one of Great Interest. The ladies at all events will think so. The Legal position of Woman, as defined by Scripture, by Natural Law, by Common Law, and by the Laws respectively of the several States, is discussed ably and fully, and a variety of information necessarily connected with it, in order to show historically, the whole relation of the softer sex, to the great family of Man, is skillfully interwoven.'

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☞ It is a book which every intelligent female will wish to add to her Library, for it is the only one of its kind, which has been published in this country, and the only means of access which she has to subjects of such importance. 3mos1mis d20

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Just published at 122 Washington st., by
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N. B. Teachers and Choristers will be presented with a copy by calling as above.
Boston, Nov 8, 1845. is&os8m

WRITINGS OF HENRY WARE, Jr., D. D. In preparation and shortly will be published, selections from the published and unpublished Discourses and Miscellaneous Writings of Henry Ware, Jr., D.D., in two or more volumes, 12mo, of about 350 pages each, together with a new devotional work, designed by Mr Ware as a continuation of his former work, 'The Formation of Christian Character, addressed to those who are seeking to lead a Religious Life.' Edited by Rev Chandler Robbins.

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PRACTICAL DENTISTRY. At the old and celebrated dental establishment of Dr S. STOCKING, No 266 Washington street, corner of Avon Place, Boston. The public are assured that at the above place, every branch of surgical and mechanical dentistry, is in full tide of operation, and at prices too, fifty per cent less, than operations of equal value, can be had, in this, or any other city in the nation. The many valuable improvements, that ingenuity and skill have brought out at this establishment, render it one of the best resorts for dental operations in the whole country. While the profession are generally satisfied with theories, and modes of treatment, that have long since been laid aside as worthless; having no claim on the confidence of an enlightened community, Dr S. has the satisfaction of saying, that his present mode of operation challenges the most rigid tests, that pathological science can bring for its overthrow. Many and serious evils have arisen from the usual method pursued by dentists in setting teeth on plate and pivot:—they are too numerous to be noticed in detail in a common newspaper advertisement; such work however carries with it its own condemnatory marks,—a few of which are, an ill adaptation of the work to the mouth, and consequently an unstable, rattling condition when masticating food,—a tendency to irritate and inflame the gums,—a pungent disagreeable taste of brass and copper, that viriates the flavor of the most palatable and delicious food,—the galvanic effect, produced by the combination of so many different metals in the mouth, some of which are of the baser kind to save expense;—and above all, an offensive and poisoned breath which being inhaled, acts directly on the frail and delicate tissues of the lungs, producing pulmonary affections and its fatal consequences. These are some of the positive evils that are produced by the work of too many dentists of the present day, which have rendered the wearing of artificial teeth, so much to be dreaded. The public however may be assured that Dr S. in the most effectual manner has removed the above named objections that have been justly argued against the use of artificial teeth,—by the perfect adaptation of the whole work to the mouth,—the purity of the gold in the plate,—the entire exclusion of brass and copper from the solder,—the ease with which the work may be removed at pleasure for cleansing—the uniform firmness and stability of the whole in masticating food,—and in the beauty and life-like appearance of the teeth, in their shape, shade, and articulation. As it is the province of the dentist to arrest decay in teeth in its first stages, and preserve them by filling, either with gold or some other proper substance, Dr S. will give especial attention to this branch of his profession, assuring those who are disposed to avail themselves of his services, that there is but *one* way that filling teeth can be made efficient, in saving them, and but few among the hundreds, who roam the country and infest the cities under the name of dentists, that know any thing about it. Single teeth will also be set on silver or gold pivots, where the stumps will admit of it, that will render them ten fold firmer than the usual way of setting on wood, and entirely free from the taint that the wood produces, by absorbing and retaining the liquors of the mouth. Extracting, cleansing, regulating, and all other operations connected with the profession will be performed in a skilful, careful and thorough manner and warranted. Whole sets of teeth with false gums as well as entire upper sets on the principle of atmospheric pressure that will give entire satisfaction will be made at the shortest possible notice. Dr S. would also inform those whose misfortune it has been to have a cleft, or deficient palate and roof, so as to affect the articulation, that they can have a proper remedy in the application of an artificial palate, made either from gold, silver, or porcelain,—and at a price within the means of those in moderate circumstances. jy12

WEBSTER'S AMERICAN DICTIONARY. Two Vols., royal 8vo. Price reduced to $10,50. The above is Webster's Dictionary, without abridgement, containing the whole vocabulary of the quarto edition, with corrections, improvements, and several thousand additional words; to which is added, in the present edition, a supplement of several thousand additional words, prepared by the author, and first published in 1843, since his decease.

An English periodical says: "By far the best English Dictionary—indeed the only one to which an appeal can now be made as an authority—is Webster's;"—which opinion is endorsed by Professor Jamieson of Edinburgh, and sanctioned by the most eminent literary men in Great Britain. Written testimonials to the same effect have been given by the Presidents and Professors of many of the American colleges, distinguished divines, judges of the U. S. Supreme Court, members of Congress, and the most eminent scholars through the United States.

Considering that Dr. Webster bestowed from twenty to thirty years of almost unremitted labor upon this greatest monument of American application, the work is now put extremely low. It is a library of itself, and essential to every student, since nothing can supersede it, until another has devoted the same labor to the preparation of a similar work, or used the materials